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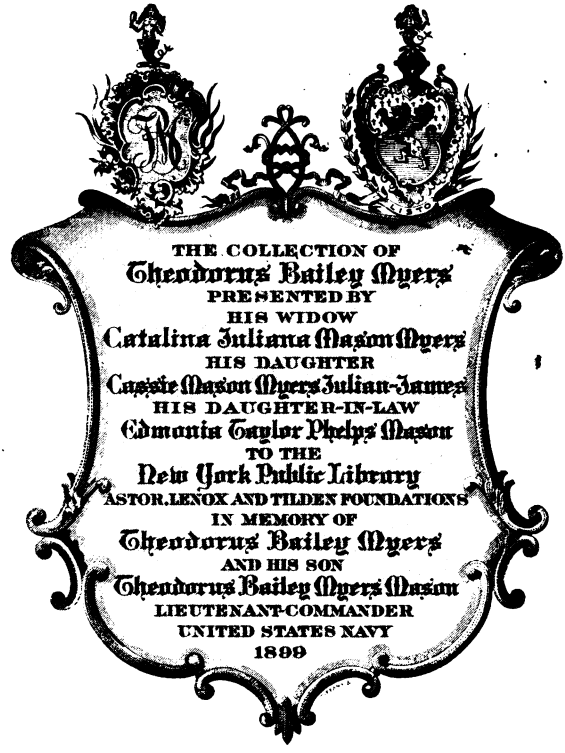
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THE

DESCRIPTION

OF

GREECE,

BY

PAUSANIAS.

Newyork 1792

THE

DESCRIPTION

OF

GREECE,

BY

PAUSANIAS.

TRANSLATED FROM THE GREEK.

WITH NOTES,

In which much of the Mythology of the Greeks is unfolded from a Theory which has been for many Ages unknown.

AND ILLUSTRATED WITH

MAPS AND VIEWS ELEGANTLY ENGRAVED.

IN THREE VOLUMES.

VOL. II.

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BOOK V.

PRIOR ELIACS.

CHAP. I.

SUCH of the Greeks as divide Peloponneſus into five parts only, acknowledge it is neceſſary, that the Eleans and Arcadians muſt belong to that part which is poſſeſſed by the Arcadians; that the ſecond muſt be aſſigned to the Achaians; and that the three remaining parts muſt be diſtributed among the Dorienſes. But the nations which dwell in Peloponneſus are the native Arcadians and Achaians. Of theſe the Achaians were expelled their country by the Dorienſes, yet were not driven beyond Peloponneſus: but the Ionians, after they were expelled, inhabited that part of Greece which was formerly called Ægialus, but is now denominated from the Achaians. The Arcadians, however, from the firſt to the preſent time have poſſeſſed their own dominions; but the other parts have been inhabited by ſtrangers. For the Corinthians of the preſent day are the moſt recent of all that dwell in

Peloponneſus; and the period during which they have poſſeſſed this land from a Roman emperor to the preſent day, is two hundred and ſeventeen years. The Dryopes too, and Dorienſes came, the former from Œtæa, and the latter from beyond Peloponneſus. We therefore know that the Eleans came into this part from Calydon and the reſt of Ætolia; the particulars of whoſe antiquity are as follow.

Æthlius, as they report, firſt reigned in this land. They ſay, that he was the ſon of Jupiter and Protogenia the daughter of Deucalion; that Endymion was the offspring of Æthlius; and that he was beloved by the Moon, and had by the goddeſs fifty daughters. But thoſe who ſpeak more probably, aſſert, that Endymion married Aſterodia, and that he had by her three ſons, Pæon, Epeus, and Ætolus, and one daughter Eurycyde. But, according to ſome, his wife was the daughter of Itonus, and the grand-daughter of Amphictyon; but accordıng to others, ſhe was the daughter of Hyperippe, and the grand-daughter of Areas. Endymion propoſed to his children a conteſt in the Olympic race for his kingdom; and Epeus was victor, and obtained it. Hence, thoſe over whom he reigned, were at firſt called Epei. But of his brothers they report, that one of them remained with Endymion, but that Pæon, grieving that he had been vanquiſhed, fled to a conſiderable diſtance, and that the country above the river Axius was from him denominated Pæonia. With reſpect to the death of Endymion, the Heracleotæ, who dwell near Miletus, do not agree in their account of it with the Eleans. For the Eleans ſhew the tomb of Endymion: but the Heracleotæ ſay, that he migrated to the mountain Latmus; and indeed, as a proof of this, there is an adytum of Endymion in this mountain.

Epeus, from Anaxirhoe, the daughter of Coronus, whom he

he married, had a daughter Hyrmine, but had not by her any male offspring. During his reign it happened that Œnomaus the ſon of Alxion (or, according to the poets and the vulgar, of Mars), who then reigned about Piſæa, was expelled from his kingdom by Pelops the ſon of Lydus, who came thither from Aſia. But Pelops, after the death of Œnomaus, obtained Piſæa, and added Olympia, which bordered on Piſæa, and was under the government of Epeus, to his own dominions. The Eleans report, that this Pelops firſt built a temple to Mercury in Peloponneſus, and ſacrificed to the god in order to appeaſe him for his having put Myrtilus to death. But Ætolus, who reigned after Epeus, was obliged to fly from Peloponneſus, becauſe the ſons of Apis called him to account for an involuntary murder which he had committed. For Ætolus ſlew Apis the ſon of Jaſon, and who was born in Pallantium an Arcadian town, by running againſt him with his chariot in the games which are called Azani. From Ætolus, therefore, the ſon of Endymion, thoſe who dwell about Achelous are called Ætoli, becauſe Ætolus fled to this part of the continent. But Eleus, who was the ſon of Eurycyde the daughter of Endymion, and (if it may be believed) whoſe father was Neptune, reigned over the Epeans: and the preſent inhabitants, inſtead of being called Epeans, are denominated from this Eleus. And Augeas was the ſon of Eleus.

But thoſe that ſpeak magnificently concerning this Augeas, ſay, that he was not the ſon of Eleus but of *Helios*, or *the Sun*. This Augeas had ſuch a quantity of oxen and goats, that the greater part of the land was in an uncultivated ſtate, through the abundance of dung with which it was covered. Hercules, therefore, was perſuaded

to purify the land from the dung, whether he was to receive a part of Elea for his reward, or was to have some other compenſation. Augeas, however, refuſed to pay Hercules for his undertaking, becauſe he perceived that he accompliſhed it rather by art than labour. The eldeſt ſon of this Augeas, whoſe name was Phyleus, was ejected by his father, becauſe he uſed to tell him that he had acted unjuſtly by a man by whom he had been benefited. This Augeas took care to fortify every place, in caſe Hercules ſhould lead an army againſt Elis: and beſides this, entered into an alliance with Amarynceus, and the ſons of Actor. Amarynceus was a man ſkilful in warlike concerns: and his father was one Pyttius a Theſſalian, and who came from Theſſaly to Elea. Augeas joined this Amarynceus with him in the government: and Actor and his ſons, who were natives, were the aſſociates of his reign. For Actor was the ſon of Phorbas, who was the ſon of Lapithas; and his mother was Hyrmine the daughter of Epeus. This Actor too built a city in Elea, which was called, from him, Hyrmina.

CHAP. II.

HERCULES therefore warred upon Augeas, but did not exhibit any splendid actions in this expedition: for the aſſociates of Hercules were always repulſed through the boldneſs of the ſons of Actor, who were then in the vigour of their age. But when the Corinthians announced the Iſthmian games, and the ſons of Actor came to behold them, Hercules by ſtratagem ſlew them in Cleonæ. However, as the author of their death was unknown,

Molione

Molione the wife of Actor made diligent ſearch after the murderer of her ſons; and as ſoon as ſhe learnt who it was, the Eleans demanded of the Argives juſtice on the perſon by whom they were ſlain; for Hercules then dwelt in Tyrintha. But when the Argives denied their requeſt, they tried to perſuade the Corinthians to forbid every perſon that bore an Argolic name, on account of the violated league, from celebrating the Iſthmian games. Failing, however, in this deſign, Molione is ſaid to have fixed dreadful curſes on ſuch of her citizens as ſhould be unwilling to refrain from the Iſthmian games: and even at preſent, the Eleans ſo religiouſly obſerve the imprecations of Molione, that thoſe among them who exerciſe their bodies in conteſts ſimilar to the Iſthmian, yet never celebrate the Iſthmian games.

But there are two different accounts reſpecting this affair. For, according to ſome, Cypſelus, who tyrannized over the Corinthians, dedicated a golden ſtatue to Jupiter in Olympia; and Cypſelus dying before his name was inſcribed in the gift, the Corinthians requeſted of the Eleans, that they would permit them to inſcribe the name of their city in it. To this however the Eleans would not conſent; and the Corinthians, enraged at their refuſal, forbade them from coming to the Iſthmian games. But if this were the caſe, how is it to be accounted for, that the Corinthians partook of the games in Olympia, at the very time when they would not permit the Eleans to join in the Iſthmian games? According to others, therefore, Prolaus, who was a man of illuſtrious rank among the Eleans, and whoſe wife was Lyſippe, had two ſons by her, Philanthus and Lampus. Theſe his ſons, when they came to the Iſthmian games (for they were

pancratiaſtæ among young men), before they engaged in the conteſt, were either ſtrangled by their adverſaries, or ſlain in ſome other manner: and hence the imprecations of Lyſippe on the occaſion, prevented the Eleans from coming to the Iſthmian games. The following circumſtance, however, ſhews the futility of this relation: There is a ſtatue in Olympia, of Timon the Elean, who was victor in thoſe five Grecian conteſts which are called quinquertium; and an elegy which mentions how many crowns he won. The ſame inſcription, too, indicates the reaſon why he did not partake of the Iſthmian victory. This elegy is as follows:

> "The youth, from conqu'ring in Siſyphian land,
> The dreadful curſe of Molione reſtrain'd."

And thus much may ſuffice concerning this affair.

CHAP. III.

HERCULES, however, afterwards took and plundered Elis, having collected an army of Thebans, Argives, and Arcadians. But the Pylians that were at that time time in Elea, and the Piſæi, aſſiſted the Eleans. And Hercules, indeed, took vengeance on the Pylians; but the following Delphic oracle prevented him from warring on the Piſæi. "The country Piſa is the object of my care; and I hold Pytho in the hollow of my hand." This oracle was the ſafety of the Piſæans. But Hercules gave Elea to Phyleus, being induced to this rather by ſhame, than any voluntary impulſe. He alſo gave to the ſame perſon all the captives, and committed to him the puniſhment of Augeas. At this time the Elean women, in conſequence of their country becoming deſolate while they were in the vigour

vigour of their age, are ſaid to have prayed to Minerva, that they might become pregnant as ſoon as they had any connection with men. Their prayer was granted; and they built a temple to Minerva under the appellation of the Mother. The place, too, in which this firſt connection between the men and women happened, is called Bady; and this is the country name of the river which runs through this place. But Phyleus, as ſoon as he had properly ſettled the Elean affairs, again returned to Dulichium, and Augeas ended his days, worn out with old age: after which, Agaſthenes, the other ſon of Augeas, together with Amphimachus and Thalpius, aſſumed the reins of government. For the ſons of Actor having married the two daughters of Dexamenus, king of the Oleni-ans, Amphimachus was the offspring of one of them from Theronice, and Thalpius was the ſon of Eurytus from Therophone.

However, neither Amarynceus, nor Diores the ſon of Amarynceus, lived a private life: and this is evinced by Homer, in his catalogue of the Eleans. For he ſays, that their whole fleet conſiſted of forty ſhips, the half of which was commanded by Amphimachus and Thelpius; and of the remaining twenty, Diores the ſon of Amarynceus led ten, and Polyxenus the ſon of Agaſthenes the other ten. But Amphimachus was the offspring of Polyxenus, after his return from Troy. And as it appears to me, Polyxenus gave the boy this name, from the friendſhip which he contracted with Amphimachus the ſon of Cteatus, who died in Troy. Eleus was the ſon of this Amphimachus; and while Eleus reigned in Elis, the Dorienſes, with the ſons of Ariſtomachus, having collected together an army, attempted to return into Peloponneſus,

An oracle too was given to the kings, commanding them in this expedition to follow a three-eyed leader. And as they were doubting what could be the meaning of the oracle they met with a man driving a mule which had loſt one of its eyes. Upon this, Creſphontes acutely conjectured, that the oracle referred to this man; and the Dorienſes accordingly entered into an aſſociation with him. This man, however, perſuaded them to paſs over into Peloponneſus by ſea, and not endeavour to make their way through the Iſthmus with an army of foot ſoldiers. He therefore led their fleet from Naupactus to Molycrius. This man was Oxylus, and was the offspring of Hamon the ſon of Thoas. But Thoas himſelf, in conjunction with the ſons of Atreus, overturned the kingdom of Priam. The Heraclidæ, too, were in other reſpects allied to the Ætolian kings, and particularly becauſe Andræmon and Hercules begot Thoas and Hyllus from their own ſiſters. But Oxylus fled from Ætolia, becauſe, in playing with a quoit, he involuntarily ſlew with it a man, who, according to ſome, was Thermius the brother of Oxylus; but, according to others, Alcidocus the ſon of Scopius.

CHAP. IV.

THE following circumſtance likewiſe is reported of Oxylus. He ſuſpected that the children of Ariſtomachus, as they knew that Elea was a fertile and well cultivated land, would not be willing to give it him; and on this account he led the Dorienſes through the realms of Arcadia, and not through Elea. And Dius, indeed, did not yield to the deſires of Oxylus, who endeavoured to obtain the kingdom

kingdom of the Eleans without arms; but provoked him, by giving it as his opinion, that they ſhould not endanger themſelves by drawing out all their forces, but that they ſhould chooſe out of each army one ſoldier for a ſingle combat. This opinion pleaſed both parties; and on one ſide Degmenus the Elean was choſen for this purpoſe, who was an archer, and on the other the Ætolian Pyræchmes, who was a ſlinger. In this conteſt Pyræchmes was the victor, and Oxylus obtained the government. Oxylus, therefore, ſuffered the ancient Epeans to poſſeſs their own dominions, and joined with them the Ætolians, having equitably diſtributed the land between them. Beſides this he ſacrificed to Jupiter, preſerved the ancient honours which were given to the other heroes, and ordered that they ſhould perform funeral ſacrifices to Augeas, in that manner which is even obſerved at preſent.

It is ſaid, too, that he called together the inhabitants of the neighbouring towns, and perſuaded them to fix their reſidence in the city; and that he rendered Elis both larger and more proſperous, by the multitude of its inhabitants, and other particulars which contribute to the felicity of a country. An oracle likewiſe was given to him from Delphos, commanding him to aſſociate to himſelf one of the race of Pelops. Oxylus, therefore, earneſtly inquired after one of this deſcription; and at length found Agorius the ſon of Damoſius, the grandſon of Penthilus, and the great grandſon of Oreſtes, whom he received from Helice an Achaian city, together with no great band of Achaians. They report, that Pieria was the wife of Oxylus, concerning whom, however, no particulars are mentioned. They ſay, too, that Ætolus and Laias were the ſons of Oxylus; and that Ætolus dying firſt, his parents

parents buried him in a tomb, which they raiſed in the gate leading to Olympia and the temple of Jupiter. But they buried him in this place, in conſequence of an oracle which commanded them to bury him neither within, nor yet without the city. The governor of the gymnaſium, even at preſent, performs funeral ſacrifices to Ætolus every year. After Oxylus, Laias obtained the government: yet, I never could find that any of his poſterity reigned; and, therefore, I ſhall deſignedly paſs them by, as it is not proper that my diſcourſe ſhould deſcend to private perſons.

In after times, Iphitus, who derived his origin from Oxylus, but who was contemporary with Lycurgus the Lacedæmonian legiſlator, eſtabliſhed games in Olympia, reſtored the Olympian public pomp which is called *Panegyris*, and the times of vacation, all which had been for ſome time neglected. The cauſe of this neglect I ſhall explain, when I relate the particulars pertaining to Olympia. But Iphitus, as Greece was then remarkably torn in pieces by inteſtine ſeditions and peſtilence, thought that they ought to conſult the Delphic Apollo, about the means of being freed from the evils with which they were oppreſſed. The god therefore anſwered them, that it was proper Iphitus and the Eleans ſhould reſtore the Olympic games. Iphitus alſo perſuaded the Eleans to ſacrifice to Hercules, though before this they conſidered Hercules as their enemy. But the inſcription which is in Olympia, aſſerts, that Iphitus was the ſon of Hæmon; though the greater part of the Greeks ſay, that he was the ſon of Praxonidas, and not of Hæmon.

The ancient writings too, of the Eleans, refer Iphitus to a father of the ſame name. But the Eleans partook of

the Trojan war, and fought againſt the Medes when they made an irruption into Greece. And that I may paſs over how often they fought with the Piſæans and Arcadians while they were reſtoring the Olympic games, they unwillingly in conjunction with the Lacedæmonians warred on the Athenians; and not long after, together with the Athenians, Argives, and Mantineans, oppoſed the Lacedæmonians. When Agis too entered their country with an army, through the perfidy of Xenias, the Eleans vanquiſhed him near Olympia, and putting the Lacedæmonians to flight, drove them from the encloſure of the temple: and in an after period a ceſſation of arms took place, on thoſe conditions which I formerly mentioned in my account of the Lacedæmonian affairs. But Philip the ſon of Amyntas being unwilling to abſtain from Greece, the Eleans, who were diſturbed by inteſtine diviſions, united with the Macedonians as their aſſociates in war; yet they could not be brought to oppoſe the Greeks in Chæronea. They aſſiſted Philip, however, in his incurſions upon the Lacedæmonians, on account of their ancient hatred to that people. But on the death of Alexander, they warred in conjunction with the other Greeks on Antipater and the Macedonians.

CHAP. V.

In a following period, Ariſtotimus, the ſon of Damaretus, and the grandſon of Etymon, reigned in Elea, being aſſiſted in obtaining the empire by Antigonus the ſon of Demetrius, and king of the Macedonians. Ariſtotimus, however, when he had reigned ſix months, was deprived

of

of the royal authority by Chilon, Hellanicus, Lampis, and Cylon. And when he fled in a ſuppliant manner to the altar of Jupiter the Saviour, Celon ſlew him with his own hand. Such then were the warlike affairs of the Eleans, which we have curſorily run over, in a manner ſufficient for our preſent purpoſe. The fine flax which is produced in Elea, is a very proper ſubject of admiration; for it is not to be found in any other part of Greece. And this alſo is wonderful, that mares bring forth from aſſes in places beyond the boundaries of Elea, but not within Elea; which circumſtance they ſay originated from a certain execration. But the fine flax within Elea is not inferior in tenuity to that of the Hebrews, but it is leſs yellow. On leaving the Elean land you will arrive at a place near the ſea, which is called Samicon: and above this, on the right hand, there is a place called Triphylia, which contains the city Lepreos. The Lepreatæ are now willing to form a part of the Arcadians, though it appears that formerly they were ſubject to the Eleans; and ſuch of them as conquered in the Olympic games, the cryer announced to be Eleans from Lepreos. Ariſtophanes likewiſe aſſerts, that Lepreos is a town of the Eleans.

But there is a road to Lepreos from Samicus, as you leave the river Anigrus on the left hand; another from Olympia; and a third from Elis. The longeſt of of theſe is about one day's journey. They report, that the city was denominated from Lepreus its builder, who was the ſon of Pyrgeus. It is alſo ſaid, that Lepreus contended with Hercules in eating; that both of them ſlew an ox at the ſame time, and dreſſed it; and that Lepreus ſhewing himſelf to be in no reſpect inferior to Hercules in eating, had the boldneſs after this to challenge Hercules,

Hercules to a conteſt with arms. They add, that Lepreus was ſlain by Hercules in this conteſt, and that he was buried in the dominions of the Phygaleans; though the Phygaleans cannot tell in what place he was buried. I have heard, too, the origin of the town referred to Lepreä the daughter of Pyrgeus. And there are ſome who ſay, that the firſt inhabitants were infeſted with the leproſy, and that from this calamity the city derived its name. The Lepreatæ too relate, that there was in their city a temple of Leucæan Jupiter, a tomb of Lycurgus the ſon of Aleus, of other illuſtrious perſons, and of Caucon. Upon the tomb of this laſt there was a ſtatue holding a lyre. At preſent, however, there is neither any monument nor temple remaining, except a temple of Ceres, and this is built from crude tiles, and contains no ſtatue. But not far from the city Lepreatæ there is a fountain called Arene, which was ſo denominated, as they report, from the wife of Aphareus.

On directing your courſe again after this towards Samicus, and going through the town, you will ſee the river Anigrus pouring itſelf into the ſea. The ſtream of this river is often very much agitated by violent winds. For the ſand of the ſea, which is brought into it, is collected in a heap at its mouth, and obſtructs its paſſage. When, therefore, the ſand becomes wet both from the ſea and the river, it is dangerous for cattle, and ſtill more ſo for men to enter into the river. But the Anigrus deſcends from Lapitha, a mountain of Arcadia, and immediately from its very fountains ſends forth water of a very ſtinking ſmell. Before this river received into itſelf another river called Acidas, it is manifeſt that it did not breed fiſhes; but after its ſtreams were mingled with thoſe of Acidas,

Acidas, the fiſhes which together with the water of Acidas fall into the Anigrus, became not fit to eat, though before their deſcent they were very good food. That the ancient name, however, of Acidas was Jardanus, I cannot by any means prove, but I have heard it aſſerted by an Epheſian.

With reſpect to the unuſually filthy ſmell of the water, I am inclined to believe, that it ariſes from the earth through which the water aſcends; juſt as from this cauſe, the water above Ionia is ſo filthy, that the very vapour of it is deſtructive to mankind. Some of the Greeks aſſert that Chiron, and others that the Centaur Polenor, being wounded with an arrow by Hercules, fled and waſhed his wound in the water of this river; and that the foul ſmell of the Anigrus aroſe from the poiſoned gore of the Hydra. But, according to others, it was produced from Melampus the ſon of Amythaon caſting into this river the purifying materials, through which he had been freed from madneſs by the daughters of Proetus. In Samious, too, not far from the river there is a cavern, which is called the cavern of the Anigridan nymphs. Whoever is troubled with ſcurf, either white or black, and enters into this river, if he firſt prays in a proper manner to the Nymphs, then vows a certain ſacrifice, and afterwards wipes the diſeaſed parts of his body, will leave his diſgraceful malady in the water, and quit the river healthy, and with his ſkin uniformly clear.

CHAP. VI.

HAVING paſſed over the river Anigrus, and proceeding along the ſtraight road to Olympia, you will ſee at no great diſtance, on the right hand, an elevated place, and above Samicus the city Samia. They report, that Samicus was uſed as a place of defence againſt the Arcadians by Polyſperchon the Ætolian. But with reſpect to the ruins of Arene, neither the Meſſenians nor Eleans appear to me to aſſert any thing clear; for their conjectures about them are widely different from each other. Thoſe, however, appear to me to ſpeak the moſt probably, who think that, in the ancient heroic times, Samicus was called Arene. Their opinion, too, is ſupported by the following verſes of Homer in the Iliad:

> "The river Minyas, near Arene's plain,
> Impetuous rolls his waters to the main."

Theſe ruins are very near Anigrus: and it is doubtful whether Arene has not been called Samicus. The Arcadians indeed confeſs, that Minycius was the ancient name of the river Anigrus. But any one may eaſily be perſuaded, that the maritime parts of Neda form the boundaries of the Eleans and Meſſenians, from the deſcent of the Heraclidæ to Peloponneſus. After leaving Anigrus, and proceeding to a greater diſtance through that part of the country which is moſtly covered with ſand, and has certain ruſtic pitch-trees, you will ſee on the left hand the ruins of Scillus. This Scillus was one of the cities in Triphylÿ; and during the war between the Piſeans and Eleans, the Scilluntii

Scilluntii followed the Piſæans, and openly quarrelled with the Eleans, on which account their kingdom was afterwards ſubverted by the Eleans.

The Lacedæmonians, however, afterwards took Scillus from the Eleans, and gave it to Xenophon the ſon of Gryllus, who was at that time exiled from Athens. This Xenophon was accuſed by the Athenians of uniting with Cyrus, who was moſt inimical to the Athenian people, againſt the king of the Perſians, who was well affected towards them. For when Cyrus was at Sardis, he aſſiſted with money Lyſander the ſon of Ariſtocritus, and the Lacedæmonians in fitting out their fleet. For this therefore Xenophon was baniſhed. But Xenophon, while he reſided in Scillus, planted a grove, and built a temple to Diana Epheſia. Scillus affords wild beaſts for hunting, and among theſe boars and ſtags. The river Selinus too flows through the Scilluntian plains. But the Elean hiſtorians affirm, that Scillus was again poſſeſſed by the Eleans, and that Xenophon, becauſe he had received this country from the Lacedæmonians, was called to account in the Olympic aſſembly, but that obtaining his pardon from the Eleans, he dwelt unmoleſted in Scillus. Indeed, not far from the temple of Diana a tomb is to be ſeen, and a ſtatue of Pentelican ſtone on the tomb, which the inhabitants ſay is the ſtatue of Xenophon.

But in the road which leads to Olympia, before you paſs over the river Alpheus, and as you come from Scillus, you will ſee a mountain ſteep with lofty rocks. This mountain is called Typæus: and it is a law with the Eleans, that thoſe women that have ſecretly betaken themſelves to the Olympic games, or have at all paſſed over the Alpheus on forbidden days, ſhall be hurled from this rock. They report,

port, however, that no woman except one Callipatira was ever found to tranſgreſs the law. This woman is called by ſome Pherenice: and they ſay, that, after the death of her huſband, ſhe diſguiſed herſelf like a man ſkilled in gymnaſtic exerciſes, and went to the Olympic games. Here ſhe engaged with the ſon of Piſidorus, by whom ſhe was vanquiſhed; and afterwards leaping over the encloſure allotted for the gymnaſtics, ſhe uncovered through the leap a part of her body. This circumſtance diſcovered that ſhe was a woman; but ſhe was pardoned by the judges, in conſequence of the reverence which they paid to her father, brothers, and ſon, all of whom had been victors in the Olympic games. After this a law was enacted, that thoſe who contended in the gymnaſtic exerciſes ſhould be naked.

CHAP. VII.

WHEN you have arrived at Olympia, you will ſee the river Alpheus flowing with copious and ſweet ſtreams, owing to other rivers, and thoſe the moſt noble, pouring their waters into it. For the Heliſſus, which flows through Megalopolis, runs into the Alpheus; and Brentheates from the country of the Megalopolitans. But near Gortyna, where there is a temple of Æſculapius, the river Gortynius flows. As you go too from the Melænenſes, you will ſee the river Buphagus between Megalopolis and Heraïs; from the Clitorienſes, Ladon; and from the mountain Erymanthus, a river of the ſame name with the mountain. And all theſe rivers indeed deſcend from Arcadia into the Alpheus. The river Cladæus too, coming

from the Eleans, mingles itſelf with the Alpheus. The fountains however of Alpheus, are not among the Eleans, but in Arcadia. It is ſaid of this river, that it was formerly a man of this name, who was very much addicted to hunting; that he was beloved by Arethuſa, who was herſelf a huntreſs, but that ſhe refuſed to marry him, and paſſed over to an iſland called Ortygia, near Syracuſe, where ſhe was changed into a fountain; and that Alpheus, on account of his love, was changed into a river. And ſuch are the fabulous reports reſpecting Alpheus and Arethuſa. There is no reaſon, however, why we ſhould diſbelieve, that this river, paſſing through the ſea, is mingled with the fountain at Syracuſe, ſince this is aſſerted by the Delphic Apollo. For when the god ordered Archias the Corinthian to eſtabliſh a colony in Syracuſe, he thus ſpeaks: "A certain iſland called Ortygia, is ſituated in the dark ſea, above Trinacria, where the mouth of Alpheus pours its ſtreams, and mingles itſelf with the fountains of Arethuſa, which ſends forth refreſhing gales."

From the water of Alpheus, therefore, mingling itſelf with that of Arethuſa, I am perſuaded the fable reſpecting the love of Alpheus originated. Such indeed of the Greeks or Ægyptians as have travelled to Æthiopia above Syene, or to Meroe, a city of the Æthiopians, relate that the Nile entering into a certain marſh, and gliding through this no otherwiſe than if it was a continent, flows afterwards through lower Æthiopia into Egypt, till it arrives at Pharos and the ſea which it contains. But in the land of the Hebrews, I have ſeen the river Jordan paſſing through the lake called Tiber, and afterwards pouring itſelf into another lake which is denominated the dead ſea, and in which it becomes diſſolved. This dead ſea

poſſeſſes

poſſeſſes properties contrary to thoſe of every other water: for living bodies ſwim in it, though they are not naturally adapted to ſwim, but dead bodies ſink to its bottom. On this account the lake is deſtitute of fiſh; as they betake themſelves from manifeſt danger to water adapted to their nature. There is a river too in Ionia ſimilar to the Alpheus, the fountains of which are in the mountain Mycale: but this river, having paſſed through the ſea which lies between, riſes again in Banchidæ, near the port called Panormus. And ſuch are the circumſtances relative to particulars of this kind.

With reſpect to the Olympic games, ſuch of the Eleans as preſerve in their memory the moſt ancient events, ſay, that Saturn firſt obtained the government of Heaven, and that thoſe men who are called the golden race, raiſed a temple to him in Olympia. That afterwards, when Jupiter was born, his mother Rhea committed him to the care of the Dactyli Idæi, who are alſo called the Curetes; and that they came from Ida, a mountain in Crete, *their names being, Hercules, Pæoneus, Epimedes, Iaſius, and Idas.* That Hercules, who was the eldeſt of them, propoſed the conteſt of the race to his brothers, and crowned the conqueror with the leaves of the wild olive-tree. They farther add, that the Curetes had a great quantity of theſe leaves, becauſe their beds were compoſed of them; and that this tree was brought by Hercules from the Hyperboreans to Greece. But that there are men who dwelt above the wind Boreas, Olen the Lycian firſt aſſerted in a hymn which he made on Achaia; in which he ſays, that Achaia came from the Hyperboreans to Delos. Melanopus the Cumæan, after Olen, ſings in an ode on Opis and Hecaerge, that theſe two formerly came from the Hyperbo-

reans to Achaia and Delos. For Ariſteas the Proconneſian merely mentions the Hyperboreans, though perhaps he might have known much more concerning them from the Iſſedonians, whom he ſays in his verſes he viſited. The glory, therefore, of having firſt eſtabliſhed the Olympic games, is given to the Idæan Hercules, who alſo gave them the name of Olympic. On this account too they are celebrated every fifth year, becauſe the brothers were five in number. According to ſome, Jupiter wreſtled with Saturn in this place for dominion: but, according to others, Jupiter inſtituted theſe games, in conſequence of having dethroned Saturn and vanquiſhed the Titans. Some aſſert, that Apollo once outran Mercury in the courſe, and vanquiſhed Mars in boxing, and that on this account the muſic of the Pythian pipe was introduced in the dance of the quinquertium; the verſes which are ſung to the pipe being ſacred to Apollo, and Apollo having bore away the firſt prize in the Olympic games.

CHAP. VIII.

FIFTY years after the deluge of Deucalion (as they report), Clymenus the ſon of Cardis, who derived his origin from the Idæan Hercules, coming from Crete, eſtabliſhed games in Olympia, and both to the other Curetes and to his anceſtor Hercules dedicated an altar, giving to Hercules the appellation of the Adjutor. Endymion the ſon of Aethlius deprived this Clymenus of the kingdom, and afterwards propoſed to his ſons in Olympia the conteſt of the race for its poſſeſſion. But Pelops, who was poſterior to Endymion by one age, eſtabliſhed games to Jupiter Olympius,

pius, the moſt memorable of all his predeceſſors. The ſons of Pelops, however, being expelled from Elis, and diſperſed through every other part of Peloponneſus, Amythaon the ſon of Cretheus, and the couſin of Endymion (for they ſay, hat Aethelius was the ſon of *Æolus*, which is an appellation of *Jupiter*), reſtored the Olympic games. After him, Pelias and Neleus renewed them in common. They were eſtabliſhed by Augeas, and Hercules the ſon of Amphitryon, who took Elis. But of all thoſe whom Hercules crowned in this place for the victory which they obtained, the firſt is Iolaus, who rode on the horſes of Hercules. Indeed, to contend with the horſes of other perſons is a very ancient cuſtom: for Homer, in the funeral games of Patroclus, repreſents Menelaus as uſing Æthe, one of the horſes of Agamemnon, with one of his own. But Iolaus, beſides this, was the charioteer of Hercules; and Iolaus conquered in the chariot-race, but Iaſius Arcas in that of the ſingle or ſaddle-horſe.

Of the ſons of Tyndareus, too, one was victor in the courſe, and the other with the cæſtus. It is alſo ſaid, that Hercules himſelf was victor in wreſtling, and in the pancratium. But after Oxylus (for he eſtabliſhed theſe games) the Olympic games were neglected till the time of Iphitus; and in conſequence of his renewing them, the ancient games were entirely forgotten. However, the Eleans gradually returned to the recollection of them, and whatever they remembered was added to the renovated games. But the truth of this is evinced from hence: from that time in which the Olympiads began to be remembered in a continued ſeries, the firſt conteſt was that of the race, in which the Elean Coroebus was victorious. There is not however any ſtatue of Coroebus in Olympia, but his

tomb is in the borders of the Eleans. Afterwards, in the fourteenth Olympiad, the twofold courſe was inſtituted, in which Hypenus Piſæus was victor, and was crowned with wild olive-leaves: but in the following Olympiad, Acanthus. In the eighteenth Olympiad the quinquertium and wreſtling were revived, in the former of which Lampis was victor, and in the latter Eurybates, both of whom were Lacedæmonians. But in the twenty-third Olympiad, the conteſt of the cæſtus was inſtituted, in which Onomaſtus the Smyrnæan was victor, who was at that time on a journey to the council of the Ionians. After this, in the twenty-fifth Olympiad, the complete horſe-race was eſtabliſhed; and the Theban Pagondas conquered in the chariot-race. But in the eighth Olympiad from this, they inſtituted the pancratium, and the conteſt with a ſingle horſe. And Crauxidas, indeed, the Cranonian was victorious with the horſe, but Lygdamis the Syracuſan vanquiſhed his adverſaries in the pancratium. Of this Lygdamas there is a monument near the ſtone-quarries. But I have not been able to obtain ſufficient evidence, that this Lygdamis was equal in the ſize of his body to the Theban Hercules, though this is aſſerted by the Syracuſans.

The Eleans, too, inſtituted games for boys, not from remembrance of ancient games of this kind, but from their own conceptions of their propriety. And the conteſt of the race and wreſtling were inſtituted in the thirty-ſeventh Olympiad, in the former of which the Elean Polynices was victor, and in the latter the Lacedæmonian Hippoſtheus. But in the forty-firſt Olympiad, boys contended with the cæſtus, in which Philitas the Sybarite was victorious. The courſe of the heavy-armed ſoldiers was celebrated with great applauſe in the ſixty-fifth Olympiad; and this

this conteſt appears to me have been inſtituted for the ſake of warlike exerciſe. But of thoſe that run with ſhields, Demaratus Heræenſes was the firſt that conquered. The courſe with two horſes, which is called *Sunoris*, was eſtabliſhed in the ninety-third Olympiad; and in this Evagoras the Elean was victor. In the ninety-ninth Olympiad they contended with chariots drawn by colts; and the crown of victory in this courſe was given to the Lacedæmonian Sybariades. The courſe with two mules joined together was afterwards eſtabliſhed; and the race with a ſingle mule. And in the conteſt with two mules, Beliſtiche, a woman from a part of Macedonia near the ſea, was victorious; but in that with a ſingle mule, Tlepolemus the Lycian. Tlepolemus, too, conquered in the one hundred and thirty-firſt Olympiad, but Beliſtiche in the third Olympiad prior to this. After this, in the one hundred and forty-fifth Olympiad, the pancratium was inſtituted for boys, in which the Æolian Phædimus from the city Troas was victorious.

CHAP. IX.

THERE are alſo ſome games in Olympia, which the Eleans, in conſequence of having altered their opinion, do not any longer celebrate. For the quinquertium of the boys was inſtituted in the thirty-eighth Olympiad, and the Lacedæmonian Eutelidas was victor in this conteſt, and received the olive crown; but afterwards the Eleans did not think proper that boys ſhould any longer engage in the quinquertium. With reſpect to the courſe with the

chariot and walking horſe, the former of theſe was inſtituted in the ſeventieth Olympiad, and the latter in the Olympiad which followed this. Both of theſe however they laid aſide in the eighty-fourth Olympiad, and forbade the celebration of them in future. But when theſe games were firſt eſtabliſhed, Therſius the Theſſalian conquered in the chariot-race, and Patæchus Achæus of the city Dyma, in the courſe with the walking horſe. In the conteſt with the walking horſe they uſed mares, from which the riders when they arrived at the extremity of the courſe, leaping off, and each catching hold of the bridle belonging to his own mare, ran along with the mares: and this is performed even at preſent by thoſe who are called *anabatai*, or *climbers*. But there is this difference between the courſe with the walking horſe and the anabatai, that the latter uſe peculiar enſigns and male horſes. But the race with the chariot is neither an ancient invention, nor attended with graceful execution, and the Eleans, who cannot endure this animal the horſe, have execrated the breeding it in their country. On this account, in the chariot-race they yoke two mules together inſtead of horſes.

The order of celebrating theſe games at preſent, is as follows: Having ſacrificed victims to the god, they firſt engage in the quinquertium and the courſe, and afterwards in the conteſt with horſes; for ſuch is the mode which was eſtabliſhed in the ſeventy-ſeventh Olympiad, as, prior to this, horſes and men contended on the ſame day. Then the Pancratiaſtæ make their appearance at night; for they cannot be called in ſeaſonable time, becauſe the day is nearly conſumed with the horſe races and quinquertium. Among the Pancratiaſtæ, too, the Athenian

nian Callias bore away the palm of victory. And in after times they took care that neither the quinquertium, nor the conteſt with horſes, ſhould be an obſtacle to the pancratium. As to what pertains to the preſidents of the games, the ſame things were not eſtabliſhed formely reſpecting them as at preſent: for Iphitus alone preſided over the games which he inſtituted; and after Iphitus, the poſterity of Oxylus adopted the ſame mode. In the fiftieth Olympiad, the care of the games was committed to two men out of the city of the Eleans; and this cuſtom of ſelecting two perſons for this purpoſe, was preſerved for many years afterwards. In the twenty-fifth Olympiad after this, nine judges, whom they call Hellanodicai, were created. Three of theſe preſided over the courſe with horſes; the ſame number over the quinquertium; and the reſt over the other games. But in the ſecond Olympiad after this, a tenth preſident was added: and in the one hundred and third Olympiad the Eleans were divided into twelve tribes, and one judge of the games was appointed out of each tribe. However, the Eleans ſuffering through the war with the Arcadians, and loſing a part of their country, and all the towns which the land taken from them contained, they were contracted into eight tribes in the one hundred and fourth Olympiad; and in conſequence of this Hellanodicai were inſtituted equal in number to the eight tribes. But in the one hundred and eighth Olympiad, the number of the judges was increaſed to ten; and this number remains at preſent.

CHAP.

CHAP. X.

THERE are many things, indeed, in Greece which call forth admiration both when ſeen and related; but the Eleuſinian myſteries and the Olympic games muſt be particularly admirable to ſuch as are endued with divine ſolicitude about religious concerns. But the ſacred grove of Jupiter, by a perverſion of name, was formerly called Altis. And, indeed, Pindar, in his ode on a certain Olympic conqueror, calls the place Altis. The Eleans dedicated the temple and ſtatue to Jupiter, from the ſpoils which they took from the Piſæans and other neighbouring people, when they vanquiſhed them in battle, and plundered Piſa. But that the ſtatue was made by Phidias, is evident from the following inſcription at the foot of Jupiter: PHIDIAS THE ATHENIAN, THE SON OF CHARMIDAS, MADE ME. The temple is built after the Doric manner; and the enclofure is a circle of pillars. It is built too of Parus, a ſtone which that country produces. With reſpect to its altitude, from the bottom area to the eagles which ſuſtain the roof, there is a diſtance of ſixty-eight feet; its breadth is ninety-five feet; and its length two hundred and thirty. Its architect was Libon, a native of the place; and the roof does not conſiſt of tiles, but of marble from the Pentelician ſtone-quarries, cut in the ſhape of tiles. This invention they aſcribe to a Naxian the ſon of Byzas; and they ſay, that there are ſtatues of him at Naxos with this inſcription:

"In Naxos born, and from Latona ſprung,
A ſkilful operator, Byzas' ſon,
I firſt taught how to faſhion tiles from ſtone."

This

This Byzas flouriſhed at the time in which Alyattes reigned in Lydia, and Aſtyages the ſon of Cyaxares over the Medes. But at the extremity of the roof in the temple of Olympian Jupiter, a brazen kettle hangs from each ſide: and in the middle of the roof there is a golden Victory; and beneath her a golden ſhield, in which the head of the Gorgon Meduſa is ſculptured. The following inſcription, too, is in the ſhield, in which the perſons by whom, and the reaſon for which it was dedicated, are unfolded:

"Th' Athenians, Argives, and Ionians tam'd,
Tanagras' ſons this golden bowl have plac'd,
A ſacred gift, of all their ſpoils the tenth,
For victory with their friends the Spartans gain'd."

This battle I have mentioned in my account of the Attic affairs, and in that part in which I related the particulars reſpecting the ſepulchres of the Athenians. In the ſame temple, too, of Olympian Jupiter, to the zone which ſpreads itſelf round above the pillars, golden ſhields are fixed, twenty-one in number, which were dedicated by the Roman general Mummius, after he had vanquiſhed the Achaians in battle, taken Corinth, and expelled from their country the Corinthians that bore a Doric name. In the front part of the top of the temple, the equeſtrian conteſt of Pelops againſt Oenomaus is repreſented; and each ſeems preparing himſelf for the courſe. But on the right hand of the ſtatue of Jupiter, which nearly ſtands about the middle of the ſummit, there is a ſtatue of Oenomaus with a helmet on his head: and near him you may perceive his wife Sterope, who was one of the daughters of Atlas. Myrtilus the charioteer of Oenomaus is ſeated before the horſes. The horſes too are

our

four in number: and after Myrtilus there are two men whoſe names are not mentioned, but they appear to be thoſe to whom Oenomaus committed the care of his horſes. Near the top of the temple the river Cladeus is repreſented; for this river is honoured by the Eleans next to Alpheus. On the left hand of the ſtatue of Jupiter, Pelops and Hippodamia are repreſented, together with the charioteer of Pelops, the horſes, two men, and the grooms of Pelops. In this part the top of the temple contracts itſelf, and contains a repreſentation of the river Alpheus. And the Troezenians report, that the name of the charioteer of Pelops was Sphærus; but the hiſtorians of the Olympian affairs, ſay, that his name was Cillas.

Whatever therefore the front part of the ſummit contains, is the work of Pæonius, who was born at Mendē, a Thracian town; but all that is in the back part is the work of Alcamenes, a man who lived in the time of Phidias, and was the next to him in the art of making ſtatues. Within the ſummit the Lapithæ are repreſented fighting with the Centaurs at the marriage of Pirithous. In the middle part is Pirithous: and near him you may ſee Eurytion forcibly taking away the wife of Pirithous, and Cæneus aſſiſting Pirithous. In another part Theſeus is ſeen revenging himſelf on the Centaurs with an axe: and there are two Centaurs, one of whom carries away a virgin, and the other a boy in the flower of his youth. It appears to me, that Alcamenes made theſe, having learnt from the poems of Homer, that Pirithous was the ſon of Jupiter, and knowing that Theſeus was the fourth deſcendant from Pelops. In this temple, too, many of the labours of Hercules are repreſented: for above the doors you may ſee the hunting of the Erymanthian boar; what

is

is reported concerning Diomed of Thrace; and the tranſactions of Hercules in Erythea against Geryon. Beſides theſe, Hercules is repreſented as about to take upon himſelf the burden of Atlas; and is ſeen purifying the land of the Eleans from dung. But above the back part of the doors, he is repreſented taking away the girdle of Amazon; and whatever is related about the ſtag and the Gnoſſian bull, the Lernæan hydra, the Stymphalian birds, and the Nemean lion, is there expreſſed. On entering too within the brazen doors, you will ſee, on the right hand, before a pillar, Iphitus receiving a crown from a woman of the name of Ecechiria, as the elegy upon her ſhews. Within the temple there are pillars which ſuſtain porches at a conſiderable height from the ground. Through theſe there is a paſſage to the ſtatue of Jupiter, and they afford a winding entrance to the roof of the temple.

CHAP. XI.

BUT the god ſits on a throne of ivory and gold, and is adorned with a crown on his head, made in imitation of a branch of the wild olive-tree. In his right hand he holds a Victory, which is alſo made of ivory and gold, and has a fillet and crown on its head. His left hand wields a ſceptre of beautiful workmanſhip, and in the compoſition of which all metals are blended together. The bird which ſits on his ſceptre is an eagle. The ſandals of the god, and his robe, are of gold; and in the latter of theſe, various animals, and of flowers the lily, are repreſented. The throne itſelf is variegated with gold and precious ſtones, with ebony and ivory; and is adorned with pictures of animals and ſtatues. It contains too four Victories, each

of which is repreſented dancing at the foot of the throne. There are alſo two other Victories at the extremities of his feet. Before his feet the Theban youth are ſeen, forced away by Sphinxes; and under the Sphinxes, Apollo and Diana are piercing with their arrows the children of Niobe. Between his feet, which decline from the throne, there are four rules of a foot in length, each of which reaches from one foot to the other. In the rule which firſt preſents itſelf to the view on entering in a ſtraight direction, there are ſeven ſtatues, which remain entire even at preſent; for the cauſe by which the eighth of them was aboliſhed is unknown. Theſe ſtatues are imitations of ancient conteſts; for in the age in which Phidias lived, the games of the boys were not eſtabliſhed. Of theſe ſtatues, that which is repreſented binding his hair with a fillet, is, they ſay, like Pantarces, an Elean youth who was enamoured with Phidias. And this ſame Pantarces obtained the victory in the Olympic games, in the eighty-ſixth Olympiad.

In the other rules a band of warriors are repreſented fighting with Hercules againſt the Amazons. The number of the forces on each ſide is twenty-nine: and Theſeus is ſeen among thoſe that fight on the ſide of Hercules. This throne too is not alone ſupported by feet, but pillars equal in magnitude to the feet ſtand between the feet of the god. It is however impoſſible to penetrate under the throne, and behold what it contains, in the ſame manner as within that of Apollo at Amyclæ; for in order to prevent the ſpectators from approaching nearer, certain incloſures are raiſed after the manner of walls. Of theſe incloſures, that part which is oppoſite to the gates is only painted of an azure colour, but the other parts contain

pictures

pictures painted by Panænus. Among theſe there is Atlas ſuſtaining Heaven and Earth; and Hercules ſtands by him, in the attitude of one willing to receive the burden from Atlas. There are Theſeus, too, Pirithous; Greece, and Salamis holding in her hand the ornaments which are uſually added to the extremities of ſhips. Beſides theſe, the conteſt of Hercules with the Nemean lion; the baſe conduct of Ajax towards Caſſandra; Hippodamia the daughter of Oenomaus with her mother; Prometheus yet detained in fetters, and Hercules beholding him: for it is ſaid of Hercules, that he ſlew the eagle which tormented Prometheus in Caucaſus, and freed Prometheus from his bonds. The laſt things which are repreſented in the picture, are Penthefilea dying, and Achilles ſupporting her; and the Heſperides with the apples which are ſaid to have been committed to their care. Panænus the painter of theſe was the brother of Phidias, who alſo painted for the Athenians in their porch the battle at Marathon.

For the higheſt parts of the throne, above the head of the ſtatue, Phidias made on one ſide three Graces, and on the other as many Hours: for, according to poets, the Hours are the daughters of Jupiter. And Homer in the Iliad not only mentions the Hours, but ſays, that Heaven is committed to their care, as to certain guardians of a royal abode. In the baſe which is under the feet of Jupiter, and which they call *Thranion*, or *the ſupport of the feet*, there are golden lions, and a repreſentation of the battle of Theſeus againſt the Amazons, which was the firſt engagement of the Athenians againſt foreign nations. But in that baſe which ſupports the throne and the mountain, other ornaments are placed about Jupiter. For here you may behold, in gold, Apollo aſcending into his chariot;

Jupiter

Jupiter and Juno, and one of the Graces; after which follows Hermes, and after Hermes, Veſta. After Veſta, too, you may perceive Love receiving Venus riſing out of the ſea, and the goddeſs Perſuaſion crowning her. In the ſame picture likewiſe, Apollo, together with Diana, Minerva, and Hercules, are repreſented. Near the end of the baſe you may perceive Amphitrite and Neptune, and the Moon driving, as it appears to me, a horſe; though ſome aſſert, that the goddeſs is drawn by a mule and not by a horſe. There is alſo a report, that the animal by which ſhe is drawn is a ſtupid mule.

I know, too, that ſome have deſcribed the meaſure in length and breadth of the Olympian Jupiter; but I cannot praiſe theſe meaſurers, becauſe the meaſure which they deliver may be eaſily confuted by the teſtimony of the eyes. They report, indeed, that the god himſelf evinced his approbation of the art of Phidias: for as ſoon as the ſtatue was finiſhed, Phidias prayed to Jupiter, and entreated him to ſignify if the work was pleaſing to his divinity; and immediately after he had prayed, they ſay, that part of the pavement was ſtruck with lightning, where even at preſent a brazen urn is to be ſeen with a covering upon it. But that part of the pavement which is before the ſtatue, is covered with black and not with white ſtone. This black pavement is circularly encloſed with a fountain of Parian marble, which is the repoſitory of oil. For the ſtatue of Jupiter is rubbed over with oil, in order to prevent the ivory from ſuffering any injury through the marſhy nature of the grove. On the contrary, in the tower of the Athenians, water and not oil is found to be uſeful to the ſtatue of Minerva, who is called the virgin. For as the tower is in a very ſqualid condition

dition through its great height, the ſtatue, which is made of ivory, requires to be ſprinkled over with water. But when I was in Epidaurus, and inquired why neither water nor oil was uſed for cleanſing the ſtatue of Æſculapius, I was informed by thoſe about the temple, that the ſtatue of the god, and the throne on which it ſtands, are placed over a well.

CHAP. XII.

SUCH as are of opinion that the prominences from the mouth of the elephant are teeth, and not horns, ſhould look at the Celtic elk, and the Æthiopian bulls; for the male elks have horns over their eye-brows, but the female have no horns; and the Æthiopian bulls have horns growing out of their noſtrils. Is it therefore a very wonderful circumſtance, that horns ſhould grow out of the mouth of an animal? To this alſo we may add, that the elephant is an animal which at certain periods ſheds its horns, and new ones afterwards ſpring up in the place of the old; and this circumſtance happens to ſtags and goats as well as to elephants. But teeth do not in any adult animal grow again after they have fallen out. If, therefore, theſe prominent parts in the elephant were teeth and not horns, how could they grow again when loſt? Beſides, teeth will not yield to fire; but the horns of oxen and elephants, can be ſo ſoftened by fire, that they can be changed from a round into a flat figure, or be made to aſſume any other ſhape. To which we may add, that in river horſes and boars the lower jaw-bone has certain prominent parts; and we ſee that horns grow

out of their jaw-bones. It may therefore be confidently affirmed, that thoſe parts in an elephant which commence upwards through the temples, and afterwards iſſue externally, are horns. This I write, not from report, but in conſequence of having ſeen an elephant's ſkull in the temple of Diana in Campania. This temple is diſtant from Capua about thirty ſtadia: and Capua is the metropolis of Campania.

But the elephant is different from other animals, both in the growth of its horns, and the ſize and form of its body. The Greeks, too, appear to me to have been magnificent in their reverence of the gods, and not ſparing of their poſſeſſions, from this circumſtance, that they took care to procure ivory from India and Æthiopia for the ſtatues of their gods. But in the temple of Olympian Jupiter, king Antiochus dedicated a woollen veil, adorned with Aſſyrian weaving, and the purple of the Phœnicians. The ſame perſon too gave the golden Ægis, which is to be ſeen above the theatre at Athens, and beſides this the Gorgon, which the ſame place contains. The veil in the temple is not raiſed towards the roof, like that in the temple of Epheſian Diana, but is let down by ropes on the pavement. But among the gifts which are placed either within, or in the veſtibule of the temple, there is a throne of Arimnus king of the Etruſci, who was the firſt of the Barbarians that ſent a gift to the Jupiter in Olympia. There are alſo brazen horſes, which Cyniſca dedicated as marks of a victory in the Olympic games. Theſe horſes are not ſo large as real ones; and they are placed in that part of the veſtibule which is on the right hand as you enter. In this place too there is a brazen tripod, upon which, before the table is laid, crowns are placed

for

for conquerors. With reſpect to the ſtatues of the Roman emperors, that of Adrian was dedicated by the Achaian cities, and that of Trajan by all the Greeks. This laſt emperor added the Getæ, a people above Thrace, to the Roman dominions, and warred on Oſroes the grandſon of Arſaces, and king of the Parthians.

But among the works with which Trajan adorned the city, the moſt magnificent are the baths which bear his name; a circular theatre of great magnitude; an hippodromus of two ſtadia in length; and a Roman forum, which deſerves to be inſpected for its ornament, and eſpecially for its brazen roof. Among other particulars belonging to this forum there are two ſtatues in the round parts of the building, one of Auguſtus Cæſar of amber, the other of Nicomedus king of Bithynia of ivory. Fom this king the greateſt city in Bithynia derived its name, which before this was called Aſtacus. It is ſaid, too, to have been built by Zypoetes a Thracian, as may be conjectured from his name. The amber, from which the ſtatue of Auguſtus is made, is caſually found among the ſands of the river Eridanus. It is found too very rarely, and is much eſteemed. Otherwiſe amber is gold mingled with ſilver. But in the temple of Olympian Jupiter there are crowns, which Nero dedicated: of theſe, the third in order imitates the leaves of the wild olive-tree; the fourth, the leaves of the oak. In this temple too there are twenty-five brazen ſhields, which are carried by thoſe that contend armed in the courſe. Other pillars too are placed there, and that which contains the oath given by the Athenians, Argives, and Mantinenſes, to aſſiſt the Eleans in war for one hundred years.

CHAP. XIII.

WITHIN Altis in Olympia there is a grove ſacred to Pelops, which was once honoured; for, among the Eleans, Pelops is as much reverenced above the other heroes in Olympia, as Jupiter above the other gods. On the right hand, therefore, of the entrance to the temple, and towards the north, is this ſacred grove, which is called Pelopium. It is diſtant from the temple a ſpace ſufficient to admit ſtatues and other ornaments; and extends from the middle of the temple to its back parts. It is alſo encloſed with a bulwark of ſtones, and contains trees and ſtatues. The entrance too into this grove is from the weſt. Hercules the ſon of Amphitryon is ſaid to have dedicated this to Pelops, from whom he was the fourth deſcendant. The ſame Hercules too is reported to have ſacrificed to Pelops, at that ditch where even at preſent the magiſtrates every year ſacrifice to him a black ram. Of this victim no portion is given to the prieſt; but the neck alone is given to the wood-carrier. This wood-carrier is one of the domeſtics of Jupiter; and his employment conſiſts in ſupplying wood for ſacrifice for a certain price, either for cities at large, or private perſons. This wood, however, is not procured from any other tree than that of the white poplar. And if any perſon, whether an Elean or a ſtranger, eats of the fleſh of the victim ſacred to Pelops, it is not lawful for him to enter the temple of Jupiter. The ſame manner of ſacrifice is adopted at Pergamus, which is above Caicus. For here, thoſe that ſacrifice

to

to Telephus, are not permitted to aſcend into the temple of Æſculapius till they have waſhed themſelves.

The following circumſtance too is reported of Pelops: When the war againſt Troy became ſo extended, the prophets told the Greeks, that the city could not be taken till they brought away with them the arrows of Hercules, and the bones of Pelops. Hence, they ſay, Philoctetes was called into the camps; and of the bones of Pelops, they brought the ſhoulder-blade from Piſa. But as the Greeks were returning home, they were ſhipwrecked near Eubœa, and the ſhip that carried the bone of Pelops was loſt in the ſtorm. Many years after this, and after Troy was taken, Demarmenus, an Eretrienſian fiſherman, having thrown his net into the ſea, drew up the bone of Pelops, and wondering at its magnitude, concealed it in the ſand. At laſt he came to Delphos, and inquired whoſe bone it was, and what he ſhould do with it. But then, through the providential interpoſition of divinity, certain perſons were preſent, whom the Eleans had ſent to inquire by what means they might be freed from the peſtilence with which they were afflicted. The Pythian deity, therefore, gave them for anſwer, an injunction to preſerve the bones of Pelops, and ordered Demarmenus to give to the Eleans what he had found. Demarmenus, therefore, on complying with the oracle, both received other gifts from the Eleans, and the care of the bone was committed to him and his poſterity. This bone of Pelops is not to be found at preſent, on account, as it appears to me, of its having been buried very deep in the ground, and waſted away through length of time, and the waſhing of the ſea.

Evident tokens, indeed, even exiſt at preſent of Tantalus and Pelops having brought a colony into Greece.

For there is a port called after the name of Tantalus, and a ſepulchre of him by no means obſcure: and there is a throne of Pelops on the ſummit of the mountain Sipylus, above the temple of the mother Plaſtene. But when you have paſſed over the river Hermus, you will ſee in the town Temnus a ſtatue of Venus, made from a female myrtle. This ſtatue was dedicated by Pelops, both for the purpoſe of worſhipping the goddeſs, and obtaining Hippodamia in marriage. The altar, too, of Olympian Jupiter is at an equal diſtance from the grove of Pelops and the temple of Juno, and is placed in the front of both. According to ſome, it was raiſed by the Idæan Hercules; but according to others, by certain heroes, natives of the country, two ages after Hercules. This altar was made from the aſhes collected from the burnt thighs of the victims, like the altar in Pergamus. The altar too of the Samian Juno is raiſed from aſhes; and is not in any reſpect more elegant than thoſe altars in the Attic region, which the Athenians call *temporary*. But the baſe of the Olympic altar, which they call *Prothyſis*, or *the firſt ſtation of ſacrifice*, takes up a circumference of one hundred and twenty-five feet; and the ambit of each of the parts above the prothyſis is thirty-two feet. The whole height of the altar is twenty-two feet. With reſpect to the victims, they are led to the baſe of the altar, and there ſacrificed after the manner of the country. The thighs are burnt on the top of the altar; and there are ſtone ſteps on each of its ſides, which lead to the prothyſis; but ſteps of aſhes lead from the prothyſis to the top of the altar.

Indeed, both virgins and other women, when they come to Olympia, are not reſtrained from aſcending to the prothyſis; but men alone are permitted to aſcend from

this part to the top of the altar. But both ſtrangers and the Eleans every day ſacrifice to Jupiter without any public pomp. Every year, however, on the nineteenth of the month Elaphius, or March, the prophets carry the aſhes from the Prytaneum, and having waſhed them in the river Alpheus, ſcatter them over the altar. But it is impoſſible for any other river except the Alpheus to turn the aſhes into mud; and on this account the Alpheus is conſidered as the moſt friendly of all rivers to Olympian Jupiter. There is alſo an altar in the Didymæ of the Mileſians, which was raiſed, as the Mileſians report, by the Theban Hercules from the blood of victims. In after times, however, the blood of victims was not ſufficient to raiſe altars of a conſiderable magnitude.

CHAP. XIV.

BUT the altar in Olympia exhibits likewiſe the following wonderful circumſtance. Kites, though they are naturally very rapacious birds, offer no violence to thoſe that ſacrifice in Olympia. And if it ever happens, that a kite ſeizes the entrails or a part of the fleſh, it is conſidered as an ill omen to the perſon that ſacrifices. They ſay alſo, that when Hercules the ſon of Alcmene ſacrificed in Olympia, he was very much diſturbed with flies. In conſequence of this, either from his own invention, or through the admonition of ſome other perſon, he ſacrificed to Jupiter *Apomyius*, or *the expeller of flies*: and hence the flies fled beyond the Alpheus. The Eleans too are ſaid, from this, to ſacrifice to Jupiter Apomyius, as to one who drove away flies from Olympia. But the Eleans

do not think it proper to uſe any other wood in ſacrifice than that of the white poplar. And it appears to me, that they principally honour this tree, becauſe Hercules firſt brought it from Theſprotia into Greece. I am alſo of opinion, that Hercules, when he ſacrificed to Jupiter in Olympia, burnt the thighs of the victims with white poplar. This wood, too, was found by Hercules in Theſprotia, near the river Acheron: and they ſay, that this is the reaſon why the poplar is called by Homer, Acheroides. There always indeed have been, and even now there are rivers adapted to the production of graſs and trees. Thus the banks of the Mæander are particularly favourable to the growth of tamariſks; the Bœotian Aſopus naturally produces bulruſhes of a great magnitude; and the Perſean tree alone rejoices in the waters of the Nile. It is by no means therefore wonderful, that the white poplar ſhould grow firſt of all by the ſide of the river Acheron; and the black poplar on the banks of the Celtic Eridanus, and in the country of the Gauls.

Let us however (neglecting any farther account of the great altar) direct our diſcourſe to all the altars in Olympia, that we may relate the order of them, and what divinities the Eleans think proper to ſacrifice to upon them. They firſt of all then ſacrifice to Veſta; in the next place to Olympian Jupiter, and theſe two altars are within the temple; in the third place to Mecury; in the fourth place to Minerva; in the fifth place to Diana; and in the ſixth place to Ergane. The poſterity of Phidias, who are called Phædryntæ, and who are by the Eleans entruſted with the care of purifying the ſtatue of Jupiter from adventitious filth, ſacrifice to Ergane before they begin to give a bright poliſh to the ſtatue. There is alſo another altar of

Minerva near the temple; and after it of Diana, which is in a quadrangular form, and has a gradual elevation. After theſe altars which we have enumerated, they ſacrifice upon one altar to Alpheus and Diana. The reaſon of this is evinced by Pindar in one of this odes, and is mentioned by us in our account of the Letrinæan affairs. Not far from this altar there is another altar raiſed to Alpheus; and near it one to Vulcan. This altar of Vulcan is called by ſome of the Eleans, the altar of Martial Jupiter. The ſame perſons too report, that Œnomaus ſacrificed on this altar to Martial Jupiter, as often as he propoſed the conteſt with horſes to the ſuitors of his daughter Hippodamia.

After this there is an altar to Hercules, under the appellation of *Paraſtates*, or *the helper*; and to his brothers, Epimedes, Idas, Pæoneus, and Jaſus. I know too, that the altar of Idas is called by others that of Aceſidas. But in that place which contains the foundations of the houſe of Œnomaus, there are two altars of Jupiter; one to Jupiter Herceus, which was dedicated by Œnomaus; and the other to Jupiter Ceranius, which, as I conjecture, was afterwards placed by Œnomaus, when his houſe was burnt by lightning. The particulars of the great altar, which is called that of Olympian Jupiter, we have related above: and near this is the altar of *the unknown gods*. After this there is an altar of Jupiter *the purifier*, and of Victory; and again of Jupiter who is called *terreſtial*. There are alſo altars of all the gods, together with an altar of Juno under the appellation of Olympia, which is raiſed from aſhes. They report, that this altar was dedicated by Clymenus. After this there is an altar of Apollo and Mercury in common, becauſe, according to the Greeks,

Mercury

Mercury invented *the lyre*, and *Apollo the harp*. The altars of Concord, Minerva, and the Mother of the Gods, ſucceed to theſe.

Likewiſe near the entrance of the ſtadium there are two altars; one of theſe they call the altar of Mercury *Enagonius*, or *the athletic*, and the other of Opportunity. I know that there is a hymn of Chius to Opportunity, in which he ſays, that this god is the youngeſt ſon of Jupiter. But near the treaſury of the Sicyonians there is an altar either of the Curetes, or of Hercules the ſon of Alcmene; for it is aſcribed to each of theſe. In that part which is called Gaius there is an altar of Earth, which is raiſed from aſhes. And in former times they report, that there was an oracle of Earth in this place. But in that part which they call *Stomium*, or *the gate*, there is an altar of Themis. The altar of Jupiter *Catæbatas*, or *the deſcender*, is encloſed on all ſides; and is near the great altar, which is raiſed from aſhes. Let the reader, however, be careful to remember, that I have not enumerated the altars in the order in which they ſtand, but according to the order obſerved by the Eleans in ſacrificing upon them. Near the grove too of Pelops, there is an altar in common to Bacchus and the Graces; and between theſe there are two altars, one to the Muſes and the other to the Nymphs.

CHAP. XV.

THERE is a building beyond Altis, which is called the workſhop of Phidias; and in this place Phidias faſhioned every part of the ſtatue of Jupiter. In this building too there is an altar of all the gods in common. This altar, as

as you turn back again to Altis, is oppoſite to the Leonidæum. But the Leonidæum is a building beyond the encloſure of the temple. Near this there is a paſſage to Altis, through which alone the pomp of the ſacred feſtivals paſſes; and the entrance on this account is called Pompic. This building, the Leonidæum, was the ſacred gift of one Leonidas, a native of the place; and at preſent is the reſidence of thoſe Romans that govern Greece. Agyia too is ſituated between the Pompic road and the Leonidæum; for the Eleans ſignify by this name the ſame as the Athenians by *Stenopas*, or *a narrow paſſage*. In Altis too, beyond the Leonidæum, as you turn to the left hand, you will ſee an altar of Venus, and after it an altar of the Hours. Behind the temple, and principally on the right hand, there is a wild olive-tree, which they call *Calliſtephanos*, or *bound with a beautiful crown*. Crowns are made from this, for thoſe that are victors in the Olympic games. Near this wild olive-tree there is an altar ſacred to the Nymphs; and theſe Nymphs they call Calliſtephanoi.

Within Altis too there is an altar of Diana *Forenſis*, or *the judicial*; and this is on the right hand of the Leonidæum. There is alſo an altar to *Deſpoina*, or *the miſtreſs*. The particulars reſpecting this goddeſs I have unfolded in my account of the Arcadian affairs. After this there is an altar of Jupiter Forenſis: and before that place which they call *Proedria*, or *the prerogative ſeat*, there is an altar of Pythian Apollo, and after it of Bacchus. They report, that this laſt altar is neither ancient, nor raiſed by any other than private perſons. As you go too to that place from which the horſes ſtart, there is an altar with this inſcription, *Moirageta*, or *the leader of the Parcæ*. It is evident, therefore, that this is an appellation of Jupiter, who

who both knows what the Parcæ give, and what they do not deſtine to mankind. An oblong figure is near the altar of the Parcæ. After this there is an altar of Mercury, and next to it there are two altars of Jupiter the moſt high. In the place from whence the horſes ſtart, in the middle part, and in the open air, there are altars of equeſtrian Neptune and equeſtrian Juno: and near the pillar there is an altar of the Dioſcuri. In the firſt entrance, too, of that place which they call *Embolos*, or *the beak of a ſhip*, there is an altar of equeſtrian Mars, and another of equeſtrian Minerva. After you have entered within the Embolos, there are altars of Good Fortune, of Pan, and Venus. But in the moſt inward part of the Embolos, there is an altar of the Nymphs whom they call *Acmenai*, or *flouriſhing*.

On returning from that porch which the Eleans call Agaptos, from the name of the architect, you will ſee on the right hand an altar of Diana. And on again entering Altis, through the Pompic way, you will ſee behind the temple of Juno the river Cladæus, and altars of Diana. After theſe there is an altar of Apollo; a fourth altar, which is that of Diana Coccoca; and a fifth of Apollo Thermios. What this name ſignifies is not difficult to conjecture, ſince the ſame word is uſurped in the Attic tongue. But why they call Diana Coccoca, I have not been able to learn. There is a building here, before that edifice which they call Theecaleon. In a corner of this building there is an altar of Pan. The Eleans too have their Prytaneum within Altis, which is built near that paſſage which is beyond the gymnaſium. In this gymnaſium courſes are celebrated, and the Athletæ exerciſe themſelves in wreſtling. Before the veſtibule of the

the Prytaneum there is an altar of ruſtic Diana; and in the Prytaneum itſelf, when you have entered that building which contains the Veſtal hearth, you will ſee an altar of Pan on the right hand of the entrance. The Veſtal hearth here is raiſed from aſhes, and a fire is kept burning on it, without ceaſing, day and night. From this hearth they carry aſhes to the altar of Olympian Jupiter, as I have before obſerved; and the aſhes brought from this hearth afford by no means the ſmalleſt contribution to the magnitude of the altar of Jupiter.

Every month the Eleans ſacrifice on all the altars we have enumerated, after the ancient manner: for they ſacrifice with frankincenſe, and wheat mingled with honey. They place too on theſe altars olive branches, and uſe wine for a libation. They do not, however, think it proper to make a libation with wine to the Nymphs, nor to the goddeſſes called Deſpoinai, nor when they ſacrifice on the common altar of all the gods. Such things, too, as are proper for the ſacrifice every month, are taken care of by the *Theecolos*, or *miniſter of the gods*; likewiſe by the prophets, thoſe that preſide over the libations, the interpreter of the ſacrifices, the perſon that plays on the pipe, and the wood-carrier. I do not, however, think it proper to inſert in the preſent hiſtory, an account of what they ſay during their libations in the Prytaneum, and of what hymns they ſing. But they do not only make libations to the Grecian divinities, but to thoſe that are worſhipped in Libya, to Ammonian Juno, and Parammon, which is an appellation of Mercury. They appear, too, to have uſed from a moſt ancient period the oracle in Libya; and there are even yet altars in the temple of Jupiter Ammon, which were dedicated by the Eleans. Upon theſe altars

it

it is ſignified in writing, about what the Eleans conſulted, what anſwers they received, and the names of the men that came from the temple to Elis. But the Eleans alſo make libations to the heroes and their wives; as well to thoſe that are honoured in Elea, as thoſe that are reverenced by the Ætolians. The verſes, too, which they ſing in the Prytaneum are compoſed in the Doric tongue; but they cannot tell by whom they were compoſed. The Eleans likewiſe have a banqueting place within the Prytaneum, oppoſite to that building which contains the Veſtal hearth: and in this banqueting place they feaſt the conquerors in the Olympic games.

CHAP. XVI.

IT now remains that we ſhould ſpeak about the temple of Juno, and whatever it contains worthy of relation. It is ſaid by the Eleans, that the Scilluntii, who belong to one of the cities in Triphylia, raiſed the temple nearly eight years after Oxylus reigned over the Eleans. The temple is built after the Doric faſhion, and is on all ſides ſurrounded with pillars. In the back part of the temple, one of theſe pillars is made of oak: and the temple itſelf is ſixty feet long. They cannot however tell who was its architect. Sixteen women, too, every fifth year weave a veil for Juno, and eſtabliſh Junonian games. In theſe games virgins contend in the courſe, who are diſtributed into claſſes according to their age. For the youngeſt run in the firſt place; after theſe, thoſe that are next to them in age; and laſt of all the oldeſt of the virgins. But they run in the following manner: Their hair is diſhevelled; their

their garments extend no lower than a little above the knee; and their right ſhoulder is uncovered as far as to their breaſt. They are permitted to contend in the Olympic ſtadium, but the ſixth part of it nearly is taken away for the convenience of their courſe. Thoſe that conquer are crowned with olive leaves, and receive a part of the ox which was ſacrificed to Juno. They are likewiſe permitted to dedicate pictures of themſelves. Sixteen women preſide over theſe games, and theſe are attended by the ſame number of ſervants. They refer, too, the conteſts of theſe virgins to ancient inſtitutions. For they report, that Hippodamia, in order to ſhew her gratitude to Juno for the nuptials of Pelops, inſtituted theſe games, and collected together ſixteen women for this purpoſe.

They farther relate, that Chloris the daughter of Amphion, who was the only ſurvivor of the family, obtained the victory, and that one of her male relations conquered in conjunction with her. With reſpect to the children of Niobe, whatever I knew concerning them I unfolded in my account of the Argive affairs. And as to what pertains to the ſixteen women, the following circumſtance is reported about them, in addition to what I have already related. When Demophon reigned in Piſa, the Eleans ſuffered many and great calamities. After his death, an opportunity was afforded the Eleans of equitably contending with the Piſæi about the injuries which they had received from them. It was therefore agreed upon by the Eleans at that time, that, as there were ſixteen cities in Elea, a woman ſhould be choſen out of each to determine the diſpute between them and the Piſæi; and that this woman ſhould be one that ſurpaſſed the reſt in age, dignity, and renown. Sixteen women, therefore, being choſen

out

out of as many cities in Elis, decided the difference between the Eleans and Piſæi. The ſame women, too, were afterwards intruſted with the care of the Junonian games, and were aſſigned the employment of weaving the veil of Juno.

Beſides this, theſe ſixteen women inſtituted two choirs, one of which they call the choir of Phyſcoa, and the other of Hippodamia. They ſay, that Phyſcoa came from a place in Elis, which is called *the hollow*; that ſhe dwelt in a part of Elis called Orthia; that ſhe had a ſon by Bacchus, whoſe name was Narcæus; and that Narcæus, as ſoon as he had arrived at years of maturity, warred on his neighbours, became very powerful, and built a temple to Minerva under the appellation of Narcæa. They farther add, that honours were firſt paid to Bacchus by this Narcæus. Among other honours too which are paid to Phyſcoa, another choir, beſides that of the ſixteen women, receives from her its appellation. The Eleans likewiſe preſerve the number of the women, viz. ſixteen, though they do not ſelect them from the like number of cities: for as they are diſtributed into eight tribes, they chooſe two women out of each tribe. However, neither the ſixteen women, nor the judges of the Elean conteſts, exerciſe any part of their function till they have purified themſelves with a piacular hog, and luſtral water from the fountain Piera. This fountain is in the plains which lead from Olympia to Elis. And ſuch are the circumſtances relative to particulars of this kind.

CHAP.

CHAP. XVII.

IN the temple of Juno there is a ſtatue of Jupiter; and the image of Juno ſits on a throne, but that of Jupiter ſtands near it, having a beard, and being armed with an helmet. The artifice of theſe ſtatues is rude. But the ſtatues of the Seaſons, which are next to theſe, and which are ſeated on thrones, were made by Emilus Ægineta. The ſtatue of Themis which follows theſe (for ſhe is the mother of the Seaſons) was made by Doryclidas the Lacedæmonian, who was the diſciple of Dipoenus and Scyllis. But the Heſperides, who are five in number, were made by Theocles the Lacedæmonian, who is ſaid to have been the ſon of Hegylus, and the diſciple of the ſame Dipoenus and Scyllis. The ſtatue of Minerva with a helmet on her head, and holding a ſpear and ſhield, is ſaid to have been the work of the Lacedæmonian Medon. It is farther reported, that he was the brother of Doryclidas, and had the ſame maſters. The ſtatues of Ceres, Proſerpine, Apollo, and Diana, ſtand oppoſite to each other. But that of Apollo is directly oppoſed to Diana. In this temple too there are ſtatues of Latona, Fortune, Bacchus, and a winged Victory. I have not been able to learn who were the artiſts of theſe; but they appear to me to be very ancient. And all thoſe that I have hitherto mentioned are made of ivory and gold.

In after times other ſtatues were dedicated in the temple of Juno, viz. a Mercury of ſtone, carrying an infant Bacchus, the work of Praxiteles; and a brazen Venus the work of the Sicyonian Cleon. Antiphanes was the maſter

of this Cleon; and Antiphanes was inſtructed in his art by Pericletus, who was the diſciple of the Argive Polycletus. A naked boy of gold ſits at the feet of Venus; and this was the work of the Carthaginian Boethus. The following likewiſe were brought hither from a building called Philippeum; Eurydice the wife of Philip, and a cheſt; the former of which is made of ivory and gold, and the latter of cedar. But of the animals upon the cheſt, ſome are made of ivory, ſome of gold, and ſome of cedar. Cypſelus the tyrant of Corinth, as ſoon as he was born, was concealed in this cheſt by his mother, on account of the Bacchidæ diligently ſearching for him in order to put him to death. And his poſterity afterwards, who were called Cypſelidæ, dedicated this cheſt in Olympia, on account of the preſervation of Cypſelus. But at that time the Corinthians called *cheſts*, *Cypſelai*: and from hence, they ſay, the boy came to be called Cypſelus. The inſcriptions too, which are ſeen on the cheſt, are for the moſt part written in ancient characters. And of theſe characters ſome are ſtraight, but others are in that ſhape which the Greeks call *Bouſtrophedon*, from *the bending of oxen when plowing*. But they are bent as follows: From the end of one verſe another follows in a retrograde order, juſt as in the courſe of the repeated ſtadium. There are likewiſe other inſcriptions on the ſame cheſt, which are written in winding characters difficult to be underſtood.

If you begin to examine this cheſt from the bottom parts, you will firſt of all ſee Œnomaus purſuing Pelops, who is carrying away Hippodamia. Each is carried by two horſes, but the horſes of Pelops are winged. After theſe, the houſe of Amphiaraus is repreſented, and a certain

old woman bearing in her arms the infant Amphilocus. Eriphyle ſtands before the houſe with a necklace; and, by the ſide of her, her daughters Eurydice and Demonaſſa, and her ſon Alcmæon naked, are repreſented. But the poet Aſius in his verſes ſays, that Alcmene was the daughter of Amphiaraus and Eriphyle. Baton, too, the charioteer of Amphiaraus is here repreſented, holding in one hand the horſes reins, and in the other a lance. Amphiaraus himſelf is ſeen ſtanding with one of his feet in the chariot, and with a drawn ſword in his hand turning to his wife Eriphyle, and ſcarcely able through the violence of his rage to refrain from ſlaying her. After the houſe of Amphiaraus, you may ſee the funeral games in honour of Pelias; Hercules ſitting on a throne, and his wife ſtanding behind him, who, as the inſcription ſignifies, is playing, not on Grecian but Phrygian pipes. Piſus Perieres is repreſented driving a chariot drawn by two horſes, and Aſterion the ſon of Cometas, who is ſaid to have been of thoſe that ſailed in the Argo.

You may likewiſe ſee Pollux and Admetus; and after theſe Euphemus, who, according to the poets, was the ſon of Neptune, and the companion of Jaſon in the Colchian expedition. Euphemus is repreſented as victor in the chariot race. Admetus and Mopſus the ſon of Ampyx deſcend to the cæſtus, and a piper ſtands between them playing on his pipe, in the ſame manner as they play at preſent in the dance of the quinquertium. Jaſon and Peleus equally contend in wreſtling. Eurybotas hurls the quoit, though it is uncertain who this Eurybotas is that was renowned for this art. Melanion, Neotheus, Phalareus, contend in the race: and the fourth among this group is Argius, and the fifth Iphiclus, to whom, having con-

quered, Acaſtus offers the crown of victory. This Iphiclus was the father of Proteſilaus who engaged in the war againſt Troy. Tripods too are placed as rewards for the victors. After theſe follow the daughters of Pelias; but the name of one of them only, Alceſtis, is mentioned. But Ioalus, as one willing to partake of the labours of Hercules, bears away the prize of the four-yoked car. And this is the laſt conteſt in the games in honour of Pelias. After theſe you may ſee Minerva ſtanding by Hercules, who is piercing with his arrows the hydra in the river Amymone. The name of Hercules indeed is not mentioned, but it is obvious that it is no other, both from the work in which he is engaged, and his figure. Phineus the Thracian too is among theſe, and the ſons of Boreas driving away from him the Harpies.

CHAP. XVIII.

ON the other ſide of the cheſt, beginning from the left hand, you will ſee a woman holding a white boy, who is aſleep, in her right hand; but in her left hand a black boy, who is likewiſe aſleep, and whoſe feet are diſtorted. The inſcriptions ſignify, though you might infer without them, that theſe boys are Death and Sleep, and that the woman who is their nurſe is Night. But that beautiful woman who drags along a woman of a deformed aſpect, and with one of her hands ſtrangles her, and with the other ſtrikes her with a rod, repreſents Juſtice puniſhing Injuſtice. And the two women that pound mortars with peſtles, are ſuppoſed to have been ſkilful in medicine; for there is no inſcription which might inform us who they were.

were. However, who the woman is that ſtands by a man, is evinced by the following hexameter verſes:

Idas, Marpeſa fam'd for beauteous feet,
Whom once Apollo raviſh'd from his arms,
Led from the temple willingly away.

The man that ſtands near her has a robe on, and in his right hand holds a cup, and in his left a necklace. Alcmene too is repreſented receiving theſe from him. It is aſſerted by the Greeks, that Jupiter, aſſuming the appearance of Amphitryon, had connection with Alcmene. After theſe you may ſee Menelaus, who has a coat of mail on, with a drawn ſword in his hand, ruſhing on Helen as if he meant to ſlay her, Ilium being taken. Medea too is ſeen ſitting on a throne, and on her right hand Jaſon, and on her left Venus. There is likewiſe the following epigram reſpecting them:

Jaſon, ſo Venus bids, Medea weds.

After this the Muſes are repreſented ſinging, and Apollo begins the ſong. Upon them too there is the following epigram:

Latona's ſon, perhaps, the darting king
Apollo, this: and ſee the beauteous choir
Of Muſes gracefully around him ſtand,
Whoſe tuneful ſong the god himſelf begins.

In the next place Atlas is ſeen ſuſtaining, according to the fable, heaven and earth, and holding in his hand the Heſperian apples of gold. But who the man is that with a ſword is coming to Atlas, is not indeed evinced by the writing, but it is evident to every one that it is Hercules. On theſe there is the following epigram:

Atlas, who props the heav'n, his apples leaves.

Mars too in armour leads away Venus; and the inſcription is ENYALIOS. Thetis is repreſented as a virgin. Peleus lays hold of her, and a ſnake from the hand of Thetis is ruſhing on Peleus. The winged ſiſters of Meduſa follow Perſeus who is flying; but the name of Perſeus alone is inſcribed. In the third part of the cheſt, you may ſee the image of a military expedition, which conſiſts for the moſt part of foot ſoldiers: and ſome cavalry are ſeen in two-yoked cars. The armies ſeem partly ready to engage, and partly knowing and embracing one another. The relations of hiſtorians concerning them vary: for, according to ſome, they are the Ætolians led by Oxylus drawn up againſt the ancient Eleans, who, as ſoon as they met together, from a recollection of their ancient origin, evinced their mutual benevolence. But, according to others, they are the Pylians and Arcadians on the point of engaging, near the city Phygalea and the river Jardanus. This, indeed, which is aſſerted by ſome, can by no means be admitted; that the great grandfather of Cypſelus, being a Corinthian, and obtaining the poſſeſſion of this cheſt, willingly omitted inſcribing on it the national affairs of the Corinthians, but readily repreſented on the cheſt the affairs of foreign countries, though they were not of the moſt illuſtrious kind. It appears however to me, that the origin of Cypſelus and his anceſtors, in the ſixth deſcent, was from Gorguſſa the daughter of Sicyon, and that Melas the ſon of Antaſſus was one of their anceſtors: but that this Melas, and the army that followed him (as I have before obſerved in my account of the Corinthian affairs), were not permitted by Aletes to dwell in the ſame city with him, becauſe an oracle of Apollo had rendered him dubious of their fidelity. However, as Melas endeavoured by the

the moſt flattering attention to procure the favour of Aletes, and when he was repulſed, addreſſed him again in a ſuppliant manner—Aletes at length willingly granted him his requeſt. This military expedition, therefore, we may reaſonably infer, is that which is repreſented on the cheſt

CHAP. XIX.

ON the fourth part of the cheſt, on the left hand, Boreas is repreſented forcibly taking away Orithyia; and the tails of ſnakes ſerve him inſtead of feet. Here too you may ſee the conteſt of Hercules with Geryon, who is three bodies joined in one; Theſeus holding a lyre, and Ariadne ſtanding near him extending a crown. Beſides theſe there is Achilles fighting with Memnon, and their mothers are ſtanding by them. Melanion too is repreſented, and Atalanta is near him holding a young mule. Diſcord, who is repreſented of a moſt deformed ſhape, ſtands between Hector and Ajax, who have challenged each other to a ſingle conteſt. In imitation of this, Calyphon the Samian painted, in the temple of Epheſian Diana, Diſcord raiſing the battle at the ſhips of the Greeks. The Dioſcuri too are repreſented on this cheſt. One of theſe is without a beard, and Helen ſtands between them. Æthra likewiſe, the daughter of Pittheus, is preſent, and is repreſented proſtrate on the pavement at the feet of Helen in a black robe. One hexameter verſe, with the addition of one word, is inſcribed under them:

The ſons of Tyndarus from Athens brought
Helen and Æthra.———

Iphidamas too, the ſon of Antenor, is repreſented lying on the ground: and Coon fights for him againſt Agamemnon. Fear is ſeen in the ſhield of Agamemnon, with the head of a lion; and there is the following epigram on the dead body of Iphidamas:

Iphidamas, for whom once Coon fought.

But in the ſhield of Agamemnon:

The *fear* of mortals, Agamemnon holds.

After theſe, you may ſee Mercury leading Paris the ſon of Priam, to give his opinion concerning the beauty of the three goddeſſes: and the following epigram upon them:

To Paris' judgment Mercury expos'd
Juno, Minerva, and the queen of love.

I do not, however, know why they have repreſented Diana with wings upon her ſhoulders; and why ſhe holds a female leopard in her right hand, and a lion in her left. Ajax, too, is repreſented dragging Caſſandra from the ſtatue of Minerva; and upon this there is the following inſcription:

The Locrian Ajax once Caſſandra ſeiz'd,
And forceful drew her from Minerva's fane.

From among the children of Oedipus, too, you may ſee Eteocles aſſaulting Polynices, who has fallen on his knees. And behind Polynices a woman ſtands, whoſe teeth, and the crooked nails of whoſe fingers, are more ſavage than thoſe of any wild beaſt. The inſcription ſignifies that ſhe is one of the Parcæ; and that Polynices indeed fell by the decree of Deſtiny, but that Eteocles died with juſtice. You may likewiſe ſee a bearded Bacchus lying in a cavern, holding a golden bowl, and clothed with a garment

ment which reaches to his feet. He is ſurrounded with vine-trees, with apples, and pomegranates.

But the higheſt part of the cheſt (for there are five parts) affords no inſcriptions, but you may conjecture the ſignification of what it contains. You may ſee, therefore, in a cavern, a woman aſleep on a bed with a man; and it appears that theſe two are Ulyſſes and Circe, as may be inferred from the number of the ſervants before the cavern, and the employments they are engaged in. For the ſervants are four in number, and they are employed agreeable to Homer's deſcription of them. In the next place, a Centaur preſents himſelf to the view, whoſe hinder feet are thoſe of a horſe, and his front feet of a man. After this you may ſee two horſes yoked together, and women ſtanding on them. The horſes have golden wings, and a man gives arms to one of the women. And theſe appear to refer to the death of Patroclus; for the women on the horſes are the Nereides, and Thetis receives arms from Vulcan. This may be inferred from the man that gives the arms being lame, and a female ſervant following him with a pair of tongs in her hand. It is ſaid too of this Centaur, that he is Chiron, who being liberated by death from converſe with mankind, and admitted to an aſſociation with the gods, endeavoured to eaſe Achilles of his grief. In the next place you may ſee two virgins riding on mules, one of which is repreſented holding the reins of her mule, and the other has a veil on her head. They are of opinion, that this is Nauſicaa the daughter of Alcinous, going with her maid ſervant to waſh her garments. But the man that ſhoots his arrows at the Centaurs, ſome of whom he flays, is evidently Hercules; and this is one of the achievements

of

of Hercules. With reſpect to the artiſt by whom the cheſt was made, I could never learn who he was: and ſome other perhaps compoſed the inſcriptions which are on it. I have however a great ſuſpicion that it was made by the Corinthian Eumelus, both from contraſting it with his other works, and eſpecially from the verſes which he compoſed on Delos.

CHAP. XX.

THERE are other gifts too in this place beſides the cheſt. And in the firſt place there is a bed of no great magnitude, for the moſt part adorned with ivory; a quoit of Iphitus; and a table on which crowns are placed for conquerors. The bed, indeed, they report to have been the plaything of Hippodamia: but the quoit of Iphitus was uſed by the Eleans for the purpoſe of announcing a reſpite to the Olympic games. This proclamation is written in proper order, but the letters are circularly diſpoſed about the quoit. The table is made of ivory and gold; and is ſaid to be the work of Colotes, who derived his origin from Hercules. But thoſe that have made more diligent enquiry about artificers, ſay that he was a Parian, and the diſciple of Paſiteles who was a ſelf-taught artiſt. On this table Juno, Jupiter, the Mother of the Gods, Mercury, Apollo, and Diana, are repreſented. On the back part there is the diſpoſition of the games. On one of the ſides you may ſee Æſculapius, and, of his daughters, Hygia: there is likewiſe Mars, and together with him the repreſentation of a battle. But in the other ſide you may ſee Pluto and Bacchus, Proſerpine and two Nymphs, one of which

which holds a ſphere in her hand, and the other a key. For a key belongs to Pluto; and Hades is ſaid to be ſhut ſo faſt by him, that no one can return from thence. It is by no means proper, likewiſe, that I ſhould omit what Ariſtarchus the Olympic hiſtorian relates. He ſays, then, that in his time, when the Eleans were repairing the roof of the temple of Juno, between the poliſhed part of the roof, and that which ſupports the tiles, the dead body of a wounded man in armour was found. It appears to me, that this man having engaged in fight with Altis againſt the Lacedæmonians, when the Eleans in order to defend themſelves aſcended to the temples of the gods, and every place of eminence, then died, fighting in this place; and that his dead body remained ſo long intire, becauſe, being concealed in thoſe retreats, it could neither receive any injury from hot vapours in ſummer, nor from cold in winter. Ariſtarchus farther adds, that the dead body was carried out of Altis, and buried with the arms.

The pillar too, which the Eleans call the pillar of Œnomaus, preſents itſelf to the view near the temple of Jupiter, after you have left the great altar. But there are four pillars on the left hand, and a roof upon them. Theſe pillars ſupport a wooden beam which is in a ruinous condition through age, and is begirt with iron chains. But the ſingle pillar is ſaid to have ſtood in the houſe of Œnomaus, and to have been the only thing that remained when the houſe was burnt by lightning. A brazen table before this pillar has the following inſcription:

> The only pillar, paſſenger, am I
> Of thoſe remaining that adorn'd the houſe
> Of Œnomaus: but illuſtrious now,
> With chains encircled, near Jove's fane I ſtand,
> Nor fear the deſolating rage of fire.

The

The following circumſtance too happened in my time. A certain Roman ſenator was conqueror in the Olympic games. In conſequence of this, being willing to leave as a monument of his victory a brazen ſtatue with an inſcription, he ordered a ditch to be dug for this purpoſe, as near as poſſible to the pillar of Œnomaus. Thoſe who were employed in this buſineſs, found, in digging, fragments of ſhields, bridles, and iron rings, which I myſelf ſaw while they were digging up. A certain temple too of great magnitude, and Doric workmanſhip, which they call *Metroon*, or *the temple of the Mother of the Gods*, preſerves its ancient name even at preſent, but does not contain any image of the goddeſs. There are, however, to be ſeen in it ſtatues of the Roman emperors. This Metroon is in Altis; and together with it a round building which they call *Philippeion*. On the top of this building there is a brazen poppy, which ſerves as a bond to the beams. This edifice is ſituated near the extremity of Altis on the left hand of the Prytaneum, is raiſed from bricks, and is ſurrounded with pillars. Philip ordered this to be built after the ſlaughter which he had made of the Greeks at Chæronea. And in this building the ſtatues are to be ſeen of Philip and Alexander, and together with them of Aymntas the father of Philip. Theſe, as alſo the ſtatues of Olympias and Eurydice, were made by Leochares of ivory and gold.

CHAP.

CHAP. XXI.

THE order of my diſcourſe now requires, that I ſhould give an account of the ſtatues and ſacred gifts; at the ſame time that it is proper to aſſign a ſeparate relation to each. For in the Athenian tower the ſtatues, and whatever elſe it contains, are all equally dedicated to the gods: but in Altis ſome things are placed there in honour of a divine nature; but it likewiſe contains the ſtatues, as ſymbols of renown, of thoſe that conquered in the Olympic games. Of theſe ſtatues, however, we ſhall afterwards make mention: at preſent, let us relate the particulars of moſt illuſtrious ſtatues, or thoſe which are dedicated to the gods. As you go then to the ſtadium, after leaving the Metroon, you will ſee on the left hand near the boundaries of the mountain Cronius, a ſtone fountain near the mountain, with ſteps by which you may aſcend the fountain. Near it there are brazen ſtatues of Jupiter, which were made with the money taken as a fine from thoſe that had acted fraudulently in the games. Theſe ſtatues are called by the natives *Zanes*. Six of them were at firſt erected in the ninety-eighth Olympaid. For Eupolus the Theſſalian having bribed with money Agetor the Arcadian, and Prytanis the Cyzicenian, who came to contend in boxing, and beſides theſe Phormio the Halicarnaſſian, who had conquered in the Olympiad prior to this; in conſequence of this, as it was the firſt time that injuſtice had taken place in the games, and the contending parties had been bribed, both Eupolus and thoſe that received his money were degraded by the Eleans.

Two

Two of these statues were made by Cleon the Sicyonian; but I cannot tell who made the other four. On leaving the third and fourth of these statues, you will see elegies inscribed on the rest. The first of these elegies signifies, that victory in the Olympic games is not to be obtained by money, but by swiftness of foot, and strength of body. The inscription on the next statue informs us why it was erected, viz. that divinity might be honoured, the piety of the Eleans evinced, and such of the Athletæ as acted unlawfully terrified. With respect to the two remaining statues, the inscription on one of them both celebrates the Eleans in other respects, and particularly for their punishing the pugilists; but that on the other signifies that statues serve as documents to all Greece, that no one ought to bribe his competitors, in order to obtain victory in the Olympic games. They report that, after Eupolus, the Athenian Calippus bribed his antagonists in the quinquertium: and this happened in the one hundred and twelfth Olympiad. But in consequence of Callippus and his antagonists being heavily fined by the Eleans, the Athenians sent Hyperides to the Eleans, in order to persuade them to take off the fine. They would not however be persuaded; and the Athenians so much despised the Eleans for refusing to comply with their request, that they would not pay the fine, though they were prohibited from celebrating the games, till the Delphic deity, on their consulting him about some particular affair, told them he should give them no answer, till they had paid the fine to the Eleans.

The Athenians therefore having sent the money, six statues of Jupiter were made with it, and elegies were inscribed on them, not less severe than those made upon Eupolus.

Eupolus. The firſt inſcription ſignifies, that by the command of the oracle, which approved the fine laid by the Eleans on the fraudulent victors in the quinquertium, theſe ſtatues were erected. There is the ſame inſcription on the ſecond and third ſtatue. The fourth ſignifies that victory in the Olympic games ſhould be obtained by virtue, and not by wealth. The fifth ſhews on what account the ſtatues were placed. The ſixth mentions the oracle given to the Athenians by the Delphic Apollo. After theſe, follow two ſtatues erected in memorial of two men that were fined for bribery in wreſtling; but who they were is unknown, as well to the Elean hiſtorians as to me. There are inſcriptions too on theſe ſtatues. And one of theſe aſſerts, that the Rhodians dedicated this ſtatue, from the money collected for injuſtice, to Olympian Jupiter, in wreſtling: but the other, that this ſtatue was erected from the fine levied on thoſe who bore away the prize, in wreſtling, through bribery. The Elean hiſtorians ſay, that all the other ſtatues were erected when Eudelus, in the one hundred and ſeventy-eighth Olympiad, received money from Philoſtratus the Rhodian. I find, however, that this report is contradicted by the inſcriptions of the Eleans reſpecting the Olympic victories. For in theſe, it is aſſerted, that Straton the Alexandrian, in the one hundred and ſeventy-eighth Olympiad, was in one day crowned in the pancratium, and in wreſtling.

Alexander, indeed, the ſon of Philip, built Alexandria, near the Canobic mouth of the Nile. It is alſo ſaid, that prior to this there was a ſmall Ægyptian city in this place, which was called Rhacotis. In the age prior to Straton, three men, and as many after him, were crowned in

in the pancratium, and in wreſtling. From among the former, the firſt was an Elean, from that part of Greece which is beyond Ænus; the ſecond was Ariſtomenes the Rhodian; and the third was Protophanes, from the Magnetes at Lethæus. But of the latter, Marion, who was of the ſame city with Straton, Ariſteas Stratonicenſis (formerly both the region and city was called Chryſaoris), and laſtly, Nicoſtratus, who came from the maritime town Cilicia, though he had nothing in common with the Cilicians except the name. This Nicoſtratus, who was by no means of an obſcure family, was taken away by robbers from Prymneſſus, a Phrygian city, and ſold to an uncertain perſon at Ægea. Some time after this he dreamt, that a lion's whelp lay on the ground under the bed upon which he ſlept. And Nicoſtratus, indeed, as ſoon as he arrived at the vigour of manhood, was often victorious in the pancratium, and in wreſtling in the Olympic games. Afterwards, among others that were fined by the Eleans, was an Alexandrian pugiliſt, in the two hundred and eighteenth Olympiad, whoſe name was Apollonius; but his ſurname (for it is the cuſtom of the Alexandrians to have ſurnames) was Rhantis. This man was the firſt of the Ægyptians that was condemned by the Eleans, not indeed for either giving or receiving money, but for another kind of improper conduct in the games, viz. for not coming at the proper time. Nor was his pretext admitted, that he was detained by contrary winds in the iſlands of the Cyclades; for Heraclides, who was himſelf an Alexandrian, proved his plea to be falſe, and evinced that he was then employed in collecting money from the games in Ionia. The Eleans therefore expelled Apollonius from

the

the games, and every other perſon that did not attend them at the time preſcribed by the laws: but to Heraclides they gave a crown untouched by the duſt.

Apollonius, however, who was provided with a leather thong as a pugiliſt, when he ſaw this, ruſhed on Heraclides as he was taking the crown, and purſued him as he fled to the preſidents of the games. But for this raſhneſs a ſevere puniſhment enſued. There are likewiſe two other ſtatues, the work of the preſent times. For in the two hundred and twenty-ſixth Olympiad, certain pugiliſts were detected employing bribery for the Olympic victory, for which they were fined; and ſtatues of Jupiter were made from the money, one of which ſtands on the left hand, and the other on the right hand of the entrance to the ſtadium. The name of one of theſe pugiliſts was Didas, and of the other who was bribed, Garapammon; and both of them belonged to that Egyptian tribe which is called Arſinoites. It is, indeed, a wonderful circumſtance, that ſtrangers, without any regard to Olympian Jupiter, ſhould either have received or given money on account of the conteſt; but it is ſtill more wonderful, that the Eleans ſhould have been guilty of the ſame fraudulent conduct. For in the one hundred and ninety-ſecond Olympiad, Damonicus is ſaid to have dared to act in this manner towards the Eleans, by bribing the ſon of Soſander the Smyrnæan to yield the victory to his ſon Polyctor. The judges, however, being indignant at this conduct, fined the parents of the contending parties, as they were the perſons that had acted unjuſtly. From this fine two ſtatues were erected; one in the gymnaſium of the Eleans; and the other before the porch in Altis, which is called *Various*, from the pictures with which the walls were formerly adorned.

There are alſo thoſe that call this place the porch of Echo, becauſe the voice of a man is reverberated in it ſeven times, and often more than this. A ſtatue, too, is erected to Jupiter from a fine of the Alexandrian pancratiaſt Serapion. They report, that he was fined for timidity, becauſe, in the firſt after the two hundredth Olympiad, he was ſo terrified at his antagoniſts, that, the day before the commencement of the pancratium, he abandoned the place. They add, that he was the only perſon, whether Ægyptian, or any other, that was ever fined for fear. And ſuch are the ſtatues which I have found erected, and ſuch the cauſes of their fabrication.

CHAP. XXII.

THERE are, beſides theſe, other ſtatues of Jupiter, which have been dedicated partly at public, and partly at private coſt. But there is an altar in Altis, near the entrance which leads to the ſtadium. The Eleans do not ſacrifice upon this altar to any of the gods, but trumpeters and cryers contend upon it after the ancient manner. Near this altar there is a brazen foundation, and upon it a ſtatue of Jupiter about ſix cubits in altitude, and with thunder in each of his hands. This was dedicated by Cynæthaenſes. But the youthful Jupiter with a chain about his neck, was dedicated by Phliaſius Cleolas. Near the building, too, which they call Hippodamium, there is a foundation of ſtone in the form of a ſemicircle, and upon it a ſtatue of Jupiter, and ſtatues of Thetis and Aurora, ſupplicating Jupiter for their children. Theſe are in the middle of the baſis. But in one of its extremities

Achilles

Achilles ſtands, and in the other Memnon: and they are repreſented in the attitude of enemies. In like manner a Barbarian ſtands oppoſite to a Greek, viz. Helenus to Ulyſſes, becauſe each of theſe in his own army was the moſt renowned for wiſdom. Paris likewiſe, through ancient hatred, is oppoſed to Menelaus, Æneas to Diomed, and Deiphobus to Ajax Telamon. Theſe were the works of Lycius the ſon of Myron, and were dedicated by the Apolloniatæ, that live near the Ionian ſea. And the following elegy, written in ancient characters, is to be ſeen at the feet of Jupiter:

The city Apollonia, which the god
With unſhorn locks, the bright Apollo, rais'd
Near the Ionian ſea, theſe gifts devotes.
For thoſe that once Abantis' boundaries ſeiz'd
From Thronium brought the tenth of all their ſpoil.

But the region which is called Abantis, and the city Thronium which it contains, formed a part of the Threſpotian Epirus, near the mountains Ceraunii. For the Greeks being diſperſed on their return from Troy, the Locrians from Thronium near the river Boagrius, and the Abantes from Eubœa, were carried in eight ſhips to the mountains Ceraunii. Here fixing their reſidence, they inhabited Thronium, and called as much of the country as was diſtributed in common, by the name of Abantis: but afterwards they were expelled from this country, through being vanquiſhed in war by their neighbours the Apolloniatæ. They report, that Apollonia was colonized from Corcyra, and that the Corinthians partook of theſe ſpoils.

On proceeding to a little diſtance from hence, you will ſee a ſtatue of Jupiter turned towards the eaſt, holding in

one of his hands an eagle, and in the other thunder. He has likewiſe a crown on his head, of vernal flowers. This was the gift of the Metapontines, and the work of Ariſtonous Æginetas. I am equally ignorant who was the maſter of this Ariſtonous, and at what time he flouriſhed. The Phliaſians too have dedicated a Jupiter, the daughters of Aſopus, and Aſopus himſelf. Theſe ſtatues are diſpoſed in the following manner: Nemea is the firſt of the ſiſters; and after her Jupiter is ſeen laying hold on Ægina. Arpinna ſtands near Ægina, with whom Mars, according to the report of the Eleans and Phliaſians, was connected, and by whom he had Œnomaus that reigned in Piſa. After her Corcyra ſtands; then Thebe; and laſt of all Aſopus. Neptune, too, is ſaid to have been connected with Corcyra: and Pindar, in his odes, relates other things of this kind of Jupiter and Thebe. The Leontines, indeed, raiſed a ſtatue of Jupiter from private and not from public coſt; and the magnitude of this ſtatue is ſeven cubits. In its left hand there is an eagle, and in its right hand thunder, according to the deſcription of poets. Theſe Leontines, too, dedicated Hippagoras, Phrynon, and Æneſidemus. But it appears to me, that this Æneſidemus was not the ſame with the perſon of this name that reigned over the Leontines.

CHAP. XXIII.

HAVING paſſed beyond the road which leads to the place of conſultation, or the *Bouleuterion*, you will ſee a Jupiter without any inſcription: and as you turn again towards he north, you will ſee another ſtatue of Jupiter.

This ſtatue looks to the eaſt, and was dedicated by the Grecians that at Platæa fought againſt Mardonius and the Medes. On the right hand of the baſis, the names of thoſe cities are inſcribed that partook of this enterprize. Of theſe the Lacedæmonians are the firſt; after theſe the Athenians; the third and fourth are the Corinthians and Sicyonians; the fifth are the Æginetæ; after theſe the Megarenſes and Epidaurians; and of the Arcadians the Tegeatæ and Orchomenians. In the next place the Phliaſians, Trœzenians, and Hermionenſes ſucceed: but of the Argives, the Tirynthians; of the Bœotians, the Platæenſes alone; and of the Argives, the Mycenæi. Of the iſlands, the Chii and the Mileſii are mentioned; and of the Theſprotian continent, the Ambraciotæ, together with the Tenii and Lepreatæ. The Lepreatæ, indeed, were the only perſons that came from Triphyly: but from Ægium and the Cyclades, not only the Tenii came, but the Naxii and Cythnii. From Eubœa the Styrenſes came: and after theſe the Eleans, Potidæatæ, and Anactorii; and laſt of all the Chalcidenſes that dwell near the Euripus.

Of theſe cities, the following are at preſent extinct. Myſene and Tirynatha were ſubverted by the Argives, after the Greeks had conquered the Medes: but the Ambraciatæ and Anactorii were brought by Auguſtus Cæſar to Nicopolis, to the promontory Actium. The Potidæatæ, who had been twice driven from their country, the firſt time by Philip the ſon of Amyntas, and afterwards by the Athenians, were reinſtated by Caſſander; and the city which was formerly called Potidæa, was denominated from its founder, Caſſandrea. But the ſtatue in Olympia which was dedicated by the Greeks in common, was

made by Anaxagoras Ægineta; though he is not mentioned by the Platæenſian hiſtorians. Before this ſtatue of Jupiter there is a brazen pillar, in which the league between the Athenians and Lacedæmonians for thirty years is inſcribed. The Athenians made this league, after they had again conquered Eubœa, in the third year of that Olympiad in which Criſon Himeræus conquered in the ſtadium. In this league too it is mentioned, that the peace between the Athenians and Lacedæmonians did not extend to the city of the Argives, but that the Argives might, if they pleaſed, enter into a private confederacy with the Athenians.

There is alſo another ſtatue of Jupiter near the car of Cleoſthenes, of which we ſhall make mention hereafter. This ſtatue was dedicated by the Megarenſes, and was made by the brothers Thylacus and Onæthus, and their ſons; though I am perfectly ignorant of the age, country, and maſters of theſe artiſts. Near the chariot of Gelon there is an ancient Jupiter holding a ſceptre. They ſay, that this was the gift of the Hyblææ. But the Hyblæ were two cities in Sicily, one of which, Gereatis, was ſurnamed Galeotis; but the other was called, as it was in reality, *the Greater*. Theſe cities even at preſent retain their names: but one of them in Catanenſis is entirely deſolate; and the other, Gereatis, has a temple in which divine honours are paid to the goddeſs Hyblæa. I am of opinion, that the ſtatue in Olympia was brought thither from this people; for Philiſtus the ſon of Archomenides ſays, that they were interpreters of prodigies and dreams, and were the moſt pious of all the Barbarians in Sicily. But near the ſacred gift of the Hyblææ there is a brazen baſis, and upon it a ſtatue of Jupiter. I conjecture, that the

altitude of this ſtatue is about eighteen feet: and the following inſcription upon it, informs us by whom it was dedicated to the god, and who were the artiſts that made it;

This ſtatue as the tenth of cities won,
Of many won, by war's rapacious hand,
Here the Clitorii dedicate to Jove.
Ariſton and Teleſtas brothers were
Of Sparta's realms, and with conſpiring art
The ſtatue in its due proportions fram'd.

But I am of opinion that theſe Laconians were not known to the whole of Greece: for otherwiſe the Eleans would be able to give ſome particular account of them, and the Lacedæmonians ſtill more ſo, becauſe they were Spartans.

CHAP. XXIV.

AFTER this there is an altar of Jupiter Laoetas, and Neptune Laoetas: and near this altar there is a Jupiter on a brazen baſis, which was the gift of the Corinthian people, and the work of a certain artiſt, Muſus. But as you go from the Bouleuterion to the great temple, you will ſee a ſtatue of Jupiter, on the left hand, crowned as it were with flowers, and holding thunder in his right hand. This was the work of the Theban Aſcarus, who was taught by a Sicyonian. They ſay, that it was dedicated by the Theſſalians becauſe they had ſubdued the Phocenſes, and was one of the Phocenſian ſpoils. This was not the war which is called ſacred; for it took place before Xerxes and the Medes paſſed over into Greece. Not far from hence there is a ſtatue of Jupiter, which the inſcription evinces the Pſophidians dedicated, in conſequence

ſequence of having obtained the victory in an engagement. But on the right hand of the great temple there is a ſtatue of Jupiter, towards the eaſt, of twelve feet in altitude; which, they ſay, was dedicated by the Lacedæmonians, when they a ſecond time attacked the rebellious Meſſenians. There is alſo the following elegy upon it:

Saturnian Jove Olympian, deign t'accept
This beauteous ſtatue, and the Spartans bleſs.

I know, however, of no Roman, whether a private perſon or a patrician, prior to L. Mummius, who dedicated any thing in a Grecian temple. But Mummius, from the ſpoils of the Achaians, dedicated a brazen ſtatue of Jupiter in Olympia. This ſtatue ſtands on the left hand of the gift of the Lacedæmonians, and near the firſt pillar of the temple. But the ſtatue of Jupiter in Altis, which is the greateſt of all the ſtatues, was dedicated by the Eleans, in conſequence of the war againſt the Arcadians, and is in altitude twenty-ſeven feet. Near the temple of Pelops too there is a pillar of no great altitude, and upon it a ſmall ſtatue of Jupiter extending one of his hands. Oppoſite to this there are other ſtatues in a continued ſeries; and among theſe there are ſtatues of Jupiter and Ganymedes. Homer indeed relates that Ganymedes, being taken away by Jupiter, became his cup-bearer, and that horſes were given for him to his father Tros. This was dedicated by Gnothis the Theſſalian, but was made by Ariſtocles the diſciple and ſon of Cleoetas. There is alſo another Jupiter without a beard, among the gifts of Smicythus. But who this Smicythus was, who were his anceſtors, and on what account he dedicated many gifts in Olympia, I ſhall hereafter relate.

On proceeding from this ſtatue to a ſmall diſtance, in a ſtraight

a ſtraight direction, you will ſee another beardleſs ſtatue of Jupiter. This was dedicated by the Elaitæ, who, leaving Caicus, firſt took poſſeſſion of Æolis in the maritime coaſt. After this again there is another ſtatue of Jupiter; and the inſcription on it ſignifies, that the Cnidians, the inhabitants of Cherroneſus, dedicated it from the ſpoils of the enemy. On one ſide of Jupiter too, they have placed Pelops, and on the other the river Alpheus. Indeed, the greateſt part of the city of the Cnidians is built in the Carian continent, and contains many things which are in the moſt eminent degree worthy of inſpection. But that which is called Cherroneſus, is an iſland in the continent, to which you may paſs over by a bridge. From this place gifts were ſent to Jupiter in Olympia; juſt as the inhabitants of that Epheſian city which is called Coreſus, dedicated a ſtatue in the common name of the Epheſians. Near the wall too of Altis, there is a Jupiter, turned towards the weſt, without any inſcription. It is ſaid, that this was dedicated by Mummius out of the Achaian ſpoils. But in the Bouleuterion there is a ſtatue of Jupiter, which is the moſt calculated of all ſtatues whatever to excite terror in the unjuſt. The ſurname of this ſtatue is *Orkios*, or *the god of oaths*; and it has thunder in each of its hands.

It is uſual with the Athletæ, their parents, brothers, and maſters of the gymnaſium, to ſwear upon the teſticles of a boar, that they will not act unjuſtly in any thing belonging to the Olympic games. But the Athletæ, in addition to this, ſwear that they have employed ten ſucceſſive months in preparing themſelves for the games. Thoſe, too, who are to paſs ſentence either on the youth or the colts that contend in the games, ſwear that they will not be-

be influenced in their decision by gifts, and that they will preserve in secret the motives that determined their decisions. I did not, however, remember to enquire what use was made of the boar, after the oath of the Athletæ. I know, indeed, that it is established among the more ancient institutions, that the victims upon which oaths have been made, shall be employed for the purposes of human food; and is by no means in the least degree evinced by Homer; for he says, that the boar, upon the severed parts of which Agamemnon swore, that he had not touched Briseis, was thrown into the sea by the herald Talthybius.

> "With that, his weapon deep inflicts the wound;
> The bleeding savage tumbles to the ground:
> The sacred herald rolls the victim slain
> (A feast for fish) into the foaming main."

So that rites of this kind are to be considered as ancient. But before the feet of Jupiter Orkios there is a brazen table, in which elegies are written with a view of striking terror into those that swear. And such is the accurate number of the statues of Jupiter within Altis. For the offering near the great temple, was dedicated by a certain Corinthian (not one of the ancient Corinthians, but of those whom Cæsar colonized). And this gift is Alexander the son of Philip, assimilated to Jupiter.

CHAP.

CHAP. XXV.

LET us now give an account of thoſe ſtatues which are not reſemblances of Jupiter. For thoſe ſtatues which are not erected out of reverence to a divine nature, but out of reſpect to men, we ſhall give an account of, when we diſcourſe about the Athletæ. When the Meſſenians who dwell near the ſtrait between Sicily and Italy, ſent, according to the ancient cuſtom which they obſerve every year, a choir to Rhegium, conſiſting of thirty-five boys, and together with theſe the maſter of the choir, and a harper, for the purpoſe of celebrating a certain feſtival of the Rhegians, it happened that the ſhip which carried them ſunk, and all that were on board periſhed. For this ſtrait is the moſt ſtormy of every ſea, owing to the winds which agitate its waves from the Adriatic and Tyrrhene ſeas. And even when the violence of the winds is allayed, the motion of the influent and refluent ſea is ſo vehement, and the air above the ſea is ſo infected with the fœtid ſmell of the fiſhes collected in great abundance in the ſtrait, that to the ſhipwrecked no hope of ſafety remains. If, indeed, Ulyſſes had been ſhipwrecked in the Sicilian ſtrait, it is not credible that he could have arrived at Italy, by any other means than divine aſſiſtance, which is benignantly exerted at all times, and at length gives eaſe to the oppreſſed.

The Meſſenians were greatly afflicted at this loſs of the young men, and, among other honours which they paid them, erected to their memory brazen ſtatues in Olympia, and,

and, together with theſe, ſtatues of the maſter of the choir, and the harper. The ancient inſcription ſignifies, that theſe were dedicated by the Meſſenians that dwell in the ſtrait. But in after times Hippias, who was eſteemed for his wiſdom by the Greeks, compoſed elegies for theſe ſtatues, which were made by the Elean Callon. In that promontory too in Sicily which is called Pachynum, and which looks towards Africa and the ſouth, is the city Motye, which is inhabited by Africans and Phœnicians. Theſe barbarians in Motye were ſubdued by the Agrigentines, who, from the ſpoils of their victory, placed brazen boys in Olympia, extending their right hands, and in the attitude of praying to the god. Theſe are placed near the wall of Altis, and are, I conjecture, the works of Calamis, as they are generally reported to be. But the Sicilian nations are as follow: The Sicani, Siculi, and Phrygians; the two firſt of which came thither from Italy, but the Phrygians from Scamander and Troy. The Phœnicians and Lybians joining in one common military expedition, came into the iſland, and formed colonies of Carthaginians. And ſuch are the barbarous nations which inhabit Sicily. But of the Greeks, the Dorienſes, and Ionians, the Phocenſes, and no great part of thoſe that bear an Attic name.

In the ſame wall of Altis there are both the offerings of the Agrigentines, and two naked ſtatues of Hercules, of a puerile age; one of which is repreſented piercing with arrows the Nemean lion. This Hercules with the lion was dedicated by Hippotion the Tarentine, and was made by Nicodamus: but the other ſtatue was dedicated by Anaxippus Mendæus, and was brought hither by the Eleans; as prior to this it was placed at the extremity of that road

which

which leads from Elis to Olympia, and is called ſacred. The Achaian nation in common too, dedicated thoſe ſtatues which are repreſented as juſt beginning to engage in ſingle conteſts, from a challenge of Hector: and theſe ſtand armed with ſpears and ſhields, near the great temple. Oppoſite to theſe Neſtor ſtands on another baſe, caſting the lot of each in a helmet. And thoſe that are allotted to fight with Hector, are eight in number: for the ninth of them, which is the ſtatue of Ulyſſes, is ſaid to have been taken away by Nero, and brought to Rome. Of theſe eight, too, the ſtatue of Agamemnon alone has the name inſcribed, the letters of which proceed in an inverſe order, from the right hand to the left. He who bears a cock in his ſhield is Idomeneus the grandſon of Minos, and who deſcended from Paſiphae the daughter of the Sun. They ſay that this bird is ſacred to the Sun, and that it announces by its crowing the riſing of that luminary. The following epigram is inſcribed in the baſis:

> The Achaians, who from godlike Pelops ſprung,
> Theſe ſtatues dedicated once to Jove.

And in the ſhield of Idomeneus, the name of the artiſt is inſcribed:

> His father Micon, in Ægina born,
> Onatas, for his num'rous works renown'd
> Of admirable ſkill, this ſtatue made.

Not far from this gift of the Achaians, there is an Hercules fighting with an Amazon on horſeback for a girdle. This was dedicated by Evagoras Zanclæus, and was made by Cydionates Ariſtocles. This Ariſtocles may be ranked among the moſt ancient artiſts; nor can any one give a clear account of the age in which he lived. It is however

ever evident, that he was born before the name Meſſene was given to Zancle, which name it bears at preſent. The Thaſians too, who originated from Tyre and the other parts of Phœnicia, and who ſailed with Thaſus the ſon of Agenor in ſearch of Europa, dedicated a brazen Hercules in Olympia upon a brazen baſis. The magnitude of this ſtatue is ten cubits, and it holds in its right hand a club, and in its left a bow. I have likewiſe heard, that the Thaſians formerly venerated the ſame Hercules as the Tyrians, but that afterwards, when they were mingled with the Greeks, they were of opinion, that they ought to reverence Hercules the ſon of Amphitryon. The following lines are inſcribed on the gift of the Thaſians:

Onatas, who to Micon ow'd his birth,
And in Ægina dwelt, this ſtatue fram'd.

With reſpect to this Onatas Æginęta, who made theſe ſtatues, we think that he was not ſecond to any of thoſe renowned artiſts that were inſtructed by Dædalus, or tutored in the workſhop at Attica.

CHAP. XXVI.

OF thoſe Dorian Meſſenians, ſuch as formerly poſſeſſed Naupactus, which they received from the Athenians, dedicated in Olympia a ſtatue of Victory on a pillar. This was the work of the Pæonian Mendæus; and as it appears to me, was made from the ſpoils of the Acarnanes and Oeniadæ. But the Meſſenians themſelves ſay, that it was dedicated by them, on account of the victory which they obtained in the iſland Sphacteria in conjunction with the Athenians, and that they did not inſcribe the name of their city

city on the ſtatue through fear of the Lacedæmonians. They farther add, that Oeniadæ and Acarnanes could not have been influenced by any ſuch fear, if the ſtatue had been dedicated by them. I find, too, many gifts here of Smicythus, among which the following preſent themſelves to the view, after the ſtatue of the Elean Iphitus, and of Ecechiria crowning Iphitus, viz. Amphitrite, Neptune, and Veſta, all which were made by the Argive Glaucus. But near the great temple, and on the left ſide, the ſame Smicythus dedicated a Proſerpine, Venus, Ganymedes, and Diana: of the poets, Homer and Heſiod; and of the gods again, Æſculapius and Hygia. Among the gifts too of Smicythus there is a ſtatue of *Agon*, or *the divinity of conteſts*, holding a rope-dancer's weights. Theſe weights are of a ſemicircular form, but are rather oblong than exactly round: and they are ſo conſtructed that the fingers may paſs through them, juſt as through the thongs of ſhields.

Near the ſtatue of Agon there is a Bacchus, a Thracian Orpheus, and that ſtatue of Jupiter which we not long ſince mentioned. Theſe are the works of the Argive Dionyſius. Smicythus, too, is ſaid to have dedicated other things, which Nero took away. The maſters of theſe artiſts Dionyſius and Glaucus are not known; but the age in which they lived may be collected from that of Smicythus, who dedicated theſe in Olympia. For Herodotus writes, that this Smicythus was at firſt the ſervant of Anaxilas, who reigned over the Rheginenſes; that afterwards he came to be his treaſurer; and that on the death of Anaxilas he migrated to Tegea. The inſcriptions too on the gifts, ſignify that the country of Smicythus was Choerus; and that the Greeks gave him Rhegium for his habita-

habitation, and that part of Meſſene which is near the ſtrait. They likewiſe report, that he placed the epigrams in Tegea, but the gifts which we have enumerated, in Olympia, from a vow which he made for the ſafety of his ſon, when he was in a conſumption. But near the greater gifts of Smicythus, which were made by Glaucus, there is a ſtatue of Minerva armed with a helmet and ægis. This was made by Nicodamus the Mænalian, and was dedicated by the Eleans. Near Minerva there is a ſtatue of Victory. This was dedicated by the Mantinenſes after a war which is not mentioned in the epigram. This ſtatue is without wings, and is ſaid to have been made by Calamis, in imitation of that ancient ſtatue at Athens which is called *Apteros*, or without wings. But near the leſſer gifts of Smicythus, which were made by Dionyſius, of the labours of Hercules, his conqueſt of the Nemean lion and hydra, his dragging Cerberus up to the light, and his ſlaying the boar near the river Erymanthus, are repreſented. All theſe were dedicated by the Heracleotæ, after they had ſubdued the barbarous nations that bordered on their dominions. Theſe Heracleotæ dwell near the Euxine Pontus, and are a colony of the Megarenſians and Tanagræans. Oppoſite to theſe gifts there are other offerings in a continued ſeries, turned towards the weſt, and near the grove which is ſacred to Pelops.

CHAP. XXVII.

AMONG theſe too, you may behold the offerings of Phormis Mænalius. This man, paſſing from Mænalus to Sicily, to the army of Gelon the ſon of Dinomenes, and

to

to Hiero the brother of Gelon, accomplished many illuſtrious achievements, and in conſequence of this arrived at ſuch a great degree of felicity, that he was both able to dedicate theſe offerings in Olympia, and others to Apollo at Delphos. His gifts in Olympia are two horſes, and two charioteers. Each charioteer ſtands by the ſide of his own horſe: and one of theſe horſes was made by the Argive Dionyſius, and the other by Simon Ægineta. On the ſide of the former of theſe horſes too there is an epigram, the firſt part of which is not in verſe; for it runs thus:

Phormis Arcas Mænalius, a Syracuſan now, theſe gifts devotes.

This is the horſe which, according to the Eleans, poſſeſſes the power of raiſing in horſes the *hippomanes*, or *a mad deſire of coition*. This, as well as other particulars belonging to the horſe, took place through the art of a magician, in order to render the horſe by this means an object of admiration. The horſe, both in its ſize and ſhape, is inferior to many horſes which are dedicated within Altis; and is rendered ſtill more deformed by having its tail cut off. Horſes deſire a connection with this image, not only in ſpring, but every day in the year; for breaking their bridles, or running from their drivers, they ruſh into Altis, and attack this horſe in a much more furious manner than if it was the moſt beautiful mare, and one that they were acquainted with. Their hoofs indeed ſlip from the ſides of the image; but they do not ceaſe neighing vehemently, and leaping furiouſly on the figure, till they are drawn away by the whip, or ſome other violent means; for till theſe methods are applied, it is impoſſible to free them from the braſs.

In Lydia, too, I myſelf ſaw another prodigy, which is

different indeed from the horſe of Phormis, but yet not free from the art of magicians. For the Lydians, who are called Perſic, have temples in the cities Hierocæſarea and Hypapa. In each of theſe temples there is a cell, and in the cell an altar with aſhes upon it; but the colour of theſe aſhes is different from that of others. A magician entering into this cell, and placing dry wood on the altar, firſt of all veils his head with a tiara, and afterwards invokes a certain divinity, by an incantation barbaric, and perfectly unknown to the Greeks. This incantation he performs from a book; and when it is finiſhed, all the wood on the altar becomes neceſſarily enkindled without fire, and emits a very ſplendid flame. But to return from this digreſſion: among theſe offerings there is a ſtatue of Phormis himſelf, fighting hand to hand with an enemy, after this with another, and then again with a third enemy. There is an inſcription upon theſe, ſignifying, that the ſoldier who is fighting with Phormis is Mænalius; and that it was dedicated by the Syracuſan Lycortas. But it is evident that this Lycortas dedicated the ſtatue through his friendſhip for Phormis. By the Greeks, however, the offerings of Lycortas are called the gifts of Phormis. But the Mercury carrying a ram under his arm, with a helmet on his head, and clothed with a robe and cloak, is not one of the gifts of Phormis: for it was dedicated to Jupiter by the Arcadian Pheneatæ. The inſcription on it indicates, that it was made by Onatas Ægineta, and Calliteles. But it appears to me, that Calliteles was either the diſciple or the ſon of Onatas.

Not far from the gift of the Pheneatæ there is another ſtatue of Mercury, with a caduceus. The inſcription on it ſignifies, that it was dedicated by Glaucas the Rhegienſian;

ſian; and that its artiſt was Callon the Elean. But of the two brazen oxen, one of them was dedicated by the Corcyræi, and the other by the Eretrienſes. They were made by the Eretrienſian Phileſius. But why the Corcyræi dedicated one ox in Olympia, and one at Delphos, I ſhall ſhew in my deſcription of the Phocenſian affairs. What I have heard concerning the ox in Olympia is this: a little boy once ſitting under this ox, and playing in a ſtooping poſture, raiſed his head on a ſudden, and ſtruck it ſo violently againſt the braſs, that he died not many days after from the wound. The Eleans upon this, as the ox was guilty of ſhedding blood, conſulted about expelling it from Altis; but the Delphic deity admoniſhed them, that they ſhould expiate the ox, according to thoſe rites which the Greeks employed for involuntary ſlaughter. Under the plane-trees too in Elis, and about the middle of the encloſure, there is a brazen trophy: and the inſcription on the ſhield which is fixed there, ſignifies that the Eleans raiſed it in conſequence of the Lacedæmonians being vanquiſhed. It was in this battle that the man fell, whom I mentioned as being found in armour on the top of the temple of Juno. But the gift of the Mendæans in Thrace, has the appearance of a man that contended in the quinquertium. This ſtatue is placed near the Elean Anauchis, and holds in its hands rope-dancers weights. The following lines too are inſcribed on one of its thighs:

Here the Mendæi captur'd Sipte's ſpoils
To Jove the ſov'reign of the gods devote.

It appears that Sipte was a fortified city of Thrace. But the Mendæi are Grecians from Ionia: and they dwell on this ſide the ſea which is near the city Anus.

BOOK VI.

POSTERIOR ELIACS.

CHAP. I.

THE order of diſcourſe requires, that I ſhould now make mention of the contending horſes, and of the noble and vulgar Athletæ, as I have diſcuſſed what relates to the votive offerings in Elis. Indeed, there are not ſtatues of all that conquered in the Olympic games, but only of thoſe that gave ſpecimens of illuſtrious ſkill in the conteſts. Thoſe conquerors, therefore, that are without ſtatues, together with ſuch others as are renowned for their actions, but have no ſtatues, I ſhall paſs over in ſilence. For it is not my intention to give a catalogue only of all the Athletæ that have conquered in the Olympic games, but a deſcription of the other offerings and ſtatues which Elis contains. Nor yet ſhall I give an account of all the ſtatues that are to be ſeen here, as I well know that ſome of thoſe that contended received the crown of victory, rather by an unexpected good fortune than ſtrenuous exertions. I ſhall only, therefore, make mention of ſuch as either by their own deſerts have obtained renown, or have roſe to eminence through the opinions of others.

On

On the right hand then of the temple of Juno there is an image of a wreſtler, who was an Elean, and who was Symmachus the ſon of Æſchylus. Near this ſtatue there is one of Neolaidas the ſon of Proxenus, who came from Pheneus in Arcadia, and obtained the victory in boxing with boys. After him follows Archidamus the ſon of Xenias, who was victor in wreſtling with boys, and was an Elean. The ſtatues which I have juſt enumerated were made by Alypus the Sicyonian, who was the diſciple of the Argive Naucydes. But the epigram upon Cleogenes evinces that he was the ſon of Silenus, and a native of this place. They report, that he conquered in vaulting with one of his own horſes. Near Cleogenes there is a ſtatue of Dinolochus, of Pyrrhus, and Troilus the ſon of Alcinous; all whom were Eleans, though they were not all victorious in the ſame conteſt. For Pyrrhus both acted as judge of the games, and conquered in the horſe-race: but Troilus was victorious in the perfect chariot-race, and in the car drawn by colts. He conquered too in the one hundred and ſecond Olympiad. But from this time the Eleans made a law, that no judge of the games ſhould contend in the horſe-race. This ſtatue was made by Lyſippus. But the mother of Dinolochus dreamt that ſhe cloſely embraced her ſon who was crowned. In conſequence of this dream, Dinolochus vigorouſly employed himſelf in gymnaſtic exerciſes, and at length out-ran the boys his competitors. His ſtatue was made by Cleon the Sicyonian.

With reſpect to Cyniſca the daughter of Archidamus, her pedigree, and her Olympic victories, all theſe I have related in my account of the Lacedæmonian kings. In Olympia, too, near the ſtatue of Troilus, there is a ſtone

fountain, and upon it a chariot with horſes, and a charioteer, together with a ſtatue of Cyniſca made by Apelles, and ſome inſcriptions upon her. Some Lacedæmonians, who conquered in the horſe-race, ſucceed in a following order. The firſt of theſe is Anaxander, who was declared victor in the chariot-race: and the inſcription ſignifies, that the grandfather of Anaxander was crowned before him in the quinquertim. This ſtatue reſembles one praying to divinity. After this follows Polycles, who was ſurnamed Polychalcus, who was crowned in the courſe with four horſes, and who holds a fillet in his hand. Near him there are two boys, one of which holds a hoop, and the other requeſts of him the fillet. This Polycles, as the inſcription upon him evinces, conquered in the equeſtrian conteſt, in the Pythian, Iſthmian, and Nemean games.

CHAP. II.

THE ſtatue of the Pancratiaſt, which is next to this, was made by Lyſippus. This man was the firſt that bore away the victory from other Acarnanians in the pancratium. His name was Xenarges, and he was the ſon of Philandridas. The Lacedæmonians, indeed, after the irruption of the Medes into Greece, excelled all the Greeks in the art of rearing horſes. For, excluſive of thoſe whom I have mentioned above, the following Spartan horſe-rearers are placed after the image of the athletic Acarnan, viz. Xenarges, Lycinus, Arceſilaus, and Lichas the ſon of Arceſilaus. And Xenarges, indeed, conquered in the Delphic, Argolic, and Corinthiac games. But Lycinus having brought colts to Olympia, and afterwards not approving

one

one of them, applied himſelf to the care of adult horſes, and through them was victorious. This Lycinus dedicated two ſtatues in Olympia, which were made by the Athenian Myron. But Arceſilaus the father of Lycas obtained two Olympic victories: and as to Lycas, the Lacedæmonians at that time not being permitted to contend in the games, he inſtituted a chariot-race in the name of the Theban people, and with his own hand bound the head of the victorious charioteer with a fillet; for which action he was puniſhed with flagellation by the judges of the games. Indeed, it was through this Lycas that the Lacedæmonians, led by their king Agis, warred on the Eleans, and fought with them within Altis. But when the war was finiſhed, Lycas erected a ſtatue in this place. The writings of the Eleans however aſſert, that the palm of victory was not given to Lycas, but to the Theban people.

Near the ſtatue of Lycas there is a ſtatue of Thraſybulus an Elean prophet, of the family of the Iamidæ, who propheſied for the Mantinenſes againſt the Lacedæmonians, and king Agis the ſon of Eudamidas; concerning which circumſtance, I ſhall ſpeak more largely in my account of the Arcadian affairs. An eft creeps on the right ſhoulder of the prophet; and near him lies a dog cut in two, and having his liver expoſed to view. Divination has been eſtabliſhed by mankind from remote antiquity, from kids, lambs, and calves. The Cyprians were the firſt that added a hog: but dogs have never been uſed by any nations for the purpoſes of divination. It appears, therefore, that Thraſybulus eſtabliſhed a peculiar kind of divination from the entrails of dogs. But the prophets that are called Iamidæ ſprung from Iamus, who, accord-

ing to Pindar, was the ſon of Apollo, and was inſtructed by him in the divining art. Near the ſtatue of Thraſybulus there is a ſtatue of Timoſthenes the Elean, who conquered boys in the ſtadium: and after this there is a ſtatue of Antipater the Mileſian, the ſon of Clinopatrus, who vanquiſhed boys in boxing. Certain Syracuſans, who brought a ſacrifice from Dionyſius to Olympia, having bribed the father of Antipater, perſuaded him to renounce his Syracuſan ſon. But Antipater himſelf rejecting the gifts of the tyrant, aſſerted, that he was a Mileſian, and teſtifies in the inſcription of his image, that he was the firſt of the Ionians that dedicated his own ſtatue in Olympia. This ſtatue was made by Polycletus: but Eutychides the Sicyonian, the diſciple of Lyſippus, made the ſtatue of Timoſthenes. This Eutychides, too, made for the Syrians who inhabit Orontes a ſtatue of Fortune, who is greatly honoured by the inhabitants of this place.

But in Altis, near the ſtatue of Timoſthenes, there is a ſtatue of Timon, and of Æſypus the ſon of Timon, as yet a youth, and ſitting on a horſe, at which age he conquered with the vaulting horſe. But Timon was proclaimed victor in the chariot-race. The ſtatues of theſe two were made by Dædalus the Sicyonian, who alſo made for the Eleans in Altis a trophy of their Lacedæmonian victory. There is alſo a ſtatue of a Samian pugiliſt, with an inſcription which ſignifies, that it was dedicated by Mecon the maſter of the gymnaſtic exerciſes, and that the Samians are the beſt of the Ionians, both in athletic and naval conteſts. But the inſcription ſignifies nothing concerning the pugiliſt himſelf. There is a ſtatue too here of Damiſcus, which was dedicated by the Meſſenians. This Damiſcus, when he was twelve years old, was declared

clared victor in the Olympic games. This however appears to me remarkably admirable, that the ſame fortune deprived the Meſſenians of Peloponneſus, and of the Olympic games. For after they were driven from Peloponneſus, no one of the Meſſenians conquered in theſe games, either from Naupactus or Sicily, except Leontiſcus and Symmachus, who were inhabitants of the ſtrait; though the Sicilians contend, that theſe were not Meſſenians, but belonged to the ancient Zanclæans. But the fortune reſpecting the Olympic games returned with the Meſſenians to Peloponneſus; for in the year following their reſtoration, when the Eleans celebrated the Olympic games, this Damiſcus vanquiſhed boys in the ſtadium. And after this he was five times victorious in the Nemean and Iſthmian games.

CHAP. III.

NEAR Damiſcus there is a ſtatue of a man I am unacquainted with; for his name is not in the inſcription. It was, however, dedicated by Ptolemy the ſon of Lagus, who calls himſelf in the inſcription a Macedonian, and at the ſame time king of Egypt. There is an inſcription too on Chæreas the Sicyonian pugiliſt, which ſignifies that he was victorious when a boy, and that his father was Chæremon. It alſo informs us, that the ſtatue was made by Aſterion the ſon of Æſchylus. After Chæreas there is a ſtatue of Sophius a Meſſenian boy, and an Elean of the name of Stomius. The former of theſe vanquiſhed boys in the

the courſe; but the latter was once victor in the Olympic quinquertium, and thrice in the Nemean games. The inſcription too upon Stomius farther ſignifies, that he led the Elean horſe; that having vanquiſhed the enemy he erected a trophy; and that having challenged the general of the enemy's army to a ſingle combat, he ſlew him. The Eleans report, that he came from Sicyon, and ruled over the Sicyonians; but that they led an army againſt Sicyon, through their friendſhip to the Thebans; and that they were aſſiſted in this expedition by the Bœotians. It appears, therefore, that the Eleans and Thebans led an army againſt Sicyon, after the misfortune of the Lacedæmonians at Leuctra.

After theſe follows the ſtatue of Labax the ſon of Euphron, who was a pugiliſt from the Lepreus of the Eleans. Next to this there is a ſtatue of Ariſtodemus the ſon of Thraſis, who was a wreſtler, and who was twice victorious in the Pythian games. This ſtatue was made by Patrocles the diſciple and ſon of the Sicyonian Dædalus. But the ſtatue of Hippon the Elean pugiliſt, who is repreſented vanquiſhing boys, was made by the Sicyonian Democritus, who is referred to a fifth maſter, the Attic Critias. For the Corcyræan Ptolichus was inſtructed by Critias; Amphion was the diſciple of Ptolichus; and Piſon the Calaurean was inſtructed by Amphion, and Democritus by Piſon. There is alſo a ſtatue of Cratinus of Ægira, an Achaian city, who was both the moſt beautiful of all of his time, and excelled in the art of wreſtling. This Cratinus having vanquiſhed boys in wreſtling, was ſo much honoured by the Eleans, that they ſuffered his ſtatue to ſtand next to that of the maſter of the games. His ſtatue was made by the Sicyonian Cantharus, whoſe father

father was Alexis, and maſter Eutychides. But Dædalus the Sicyonian framed the ſtatue of the Elean Eupolemus. The inſcription on this ſtatue ſignifies, that Eupolemus conquered in the Olympic ſtadium, and that he was twice victorious in the Pythian, and once in the Nemean quinquertium.

It is alſo ſaid of Eupolemus, that two of the three judges that preſided over the courſe gave him the palm of victory, and that the third crowned Leon Ambracota: but that Leon, in conſequence of the two judges having given the crown to Eupolemus, accuſed them before the Olympic council of having been corrupted by the money of Eupolemus. The Achaians, too, erected a ſtatue to Oibotas, agreeable to the mandate of the Delphic Apollo, in the eighty-ſixth Olympiad: but Oibotas conquered in the ſtadium in the ſixth Olympiad. How then could Oibotas fight with the Greeks at Platææ (which is aſſerted by ſome), when Mardonius and the Medes were vanquiſhed at Platææ, in the ſeventieth Olympiad? It is therefore neceſſary that I ſhould relate what is reported by the Greeks, but there is no neceſſity that I ſhould believe it to be true. The other particulars relating to Oibotas, I ſhall mention in my account of the Achaian affairs. But Nicodamus made the ſtatue of Antiochus; and Antiochus was of Lepreum. In the Olympic pancratium he conquered once, and in the Iſthmian and Nemean games twice in the ſame conteſt. For the Lepreatæ were not deterred from celebrating the Iſthmian games, in the ſame manner as the Eleans were, at the time of Hyſmon the Elean. Near Antiochus there is a ſtatue of this Hyſmon, who, when he contended in the quinquertium, was twice victor; once in the Olympic, and once in the Nemean

Nemean games. But it is evident that he, as well as other Eleans, was excluded the Iſthmian games. This Hyſmon, when he was but a boy, is ſaid to have applied himſelf to the quinquertium, to have cured by this means a weakneſs of the nerves with which he was afflicted, and to have received afterwards many illuſtrious crowns in this conteſt. His ſtatue was made by Cleon, and holds in its hands ancient rope-dancers weights.

After Hyſmon there is a ſtatue of a boy, that was a wreſtler. His name was Nicoſtratus: and he was the ſon of Xenoclidas, and came from Heræa an Arcadian city. Pantias made this ſtatue, who was the diſciple in the ſeventh degree of Ariſtocles the Sicyonian. But Dicon the ſon of Callibrotus was five times victorious in the Pythian courſe, three times in the Iſthmian, and four times in the Nemean: and in the Olympic games he was once victorious in the conteſt with boys, and twice in that with men. In Olympia too there are as many ſtatues erected to him as he obtained victories. When he was a boy he was proclaimed a Caulonian, as indeed he was; but when he was a man, being corrupted by preſents, he cauſed himſelf to be proclaimed a Syracuſan. This Caulonia is a colony which was brought into Italy by the Achaians: and the leader of this colony was Typhon Ægienſis. But Pyrrhus the ſon of Æacides and the Tarentines warring on the Romans, many Italian cities were depopulated, ſome by Pyrrhus, and ſome by the Romans. Among theſe was Caulonia, which was captured and rendered deſolate by the Campanians, who formed the greateſt part of the Roman auxiliaries. Near the ſtatue of this Dicon there is a ſtatue of Xenophon the ſon of Menephylus; and who was a pancratiaſt from Ægium in Achaia.

There

There is likewiſe a ſtatue of the Epheſian Pyrilampes, who was victor in the Dolichos, or chariot race of twelve, or twenty-four ſtadia. The former of theſe ſtatues was made by Olympus, the latter by the artiſt Pyrilampes, who was not a Sicyonian, but born at Meſſene in Ithome.

But the Samians dedicated the ſtatue of the Spartan Lyſander, the ſon of Ariſtocritus, in Olympia, with two inſcriptions on it, the firſt of which is as follows:

> Here in high-reigning Jove's illuſtrious fane,
> The Samians publicly this gift devote.

This inſcription therefore informs us by whom the ſtatue was dedicated: but the next is in praiſe of Lyſander:

> Lyſander! virtue's honours are thy own,
> Immortal ſince thy country's grown thro' thee,
> And Ariſtocritus to glory rais'd.

It is evident, therefore, that the Samians and other Ionians, according to the Ionian proverb, whitened two walls out of the ſame earthern pot. For when Alcibiades had the Athenian fleet in readneſs about Ionia, the greater part of the Ionians paid their court to him; and in conſequence of this, the Samians erected a brazen ſtatue to his honour in the temple of Juno. But when the Athenian ſhips were taken at Ægoſpotamos, the Samians erected a ſtatue of Lyſander in Olympia. The Epheſians alſo dedicated, in the temple of Diana, the ſtatues of Lyſander, Eteonicus, Pharax, and other Spartans, men with whom the Greeks were very little acquainted. Upon things however taking a different turn, and the Lacedæmonians being vanquiſhed in a naval battle by Conon, who commanded the Athenian fleet at Cnidus and the

mountain

mountain Dorion, the Ionians were ſo changed, that they dedicated a brazen image of Conon, and one of Timotheus, in the temple of Juno at Samos; and in like manner at Epheſus in the temple of the Epheſian goddeſs. Indeed, this has ever been the caſe with all nations as well as the Ionians, that they have paid ſedulous attention to thoſe that ſurpaſſed others in riches and power.

CHAP. IV.

AFTER Lyſander there is a ſtatue of an Epheſian pugiliſt, who conquered in the conteſt with boys, and whoſe name was Athenæus. Near this there is a ſtatue of the Sicyonian Soſtratus, the pancratiaſt, and whoſe ſurname was Achrocherſites. This name was given to him, becauſe he uſed to ſeize the extremities of his adverſaries hands with great violence, and continue his graſp till he perceived they would yield from the vehemence of the pain. He was twelve times victorious, partly in the Nemean, and partly in the Iſthmian games; twice in the Pythian, and thrice in the Olympic games. But the Eleans, in their commentaries, do not mention the one hundred and fourth Olympiad, in which Soſtratus obtained his firſt victory, becauſe they did not inſtitute the games at this period, but the Piſæans and Arcadians inſtead of them. Near Soſtratus there is a ſtatue of Leontiſcus the Sicilian pancratiaſt, who dwelt at Meſſene in the ſtrait. He was crowned by the Amphictyons and Eleans: and he is ſaid to have vanquiſhed his adverſaries in wreſtling, in the ſame manner as Soſtratus in the pancratium; for he did not throw them to the ground by ſtruggling with them

them in a ſtrenuous manner, but fraudulently gained the victory by vehemently graſping their fingers. Pythagoras Rheginus made his ſtatue, an artiſt, who, if it could be ever ſaid of any one, was certainly a good ſtatuary. They report, that he was the diſciple of Clearchus Rheginus, who was the pupil of Euchirus. This Euchirus was a Corinthian, and was inſtructed in his art by Syadras, and the Spartan Chartas.

But the boy, whoſe head is bound with a fillet, muſt not be paſſed over by us, for the ſake of Phidias and his ſkill in making ſtatues; as we do not know of any other perſon whoſe image was made by Phidias. The Elean Satyrus, too, whoſe father was Lyſianax, and who was of the race of the Iamidæ, was five times victorious in Nemea in boxing, twice in the Pythian, and twice in the Olympic games. His ſtatue was made by the Athenian Silanion. But Polycles, another Athenian ſtatuary, who was the diſciple of the Athenian Stadicus, made the ſtatue of the pancratiaſt Amyntas, who was an Epheſian youth, and the ſon of Hellanicus. Chilon Achæus Patrenſis was twice victorious in wreſtling in the Olympic games, once at Delphos, four times in the Iſthmian, and thrice in the Nemean games. He was buried at the public expence of the Achaians, and died in battle. The truth of my account is confirmed by the following inſcription in Olympia:

Chilon alone, with men in wreſtling, twice
Th' Olympian and the Pythian crown obtain'd:
The third he gain'd in Nemea, but the fourth
In Iſthmus bord'ring on the ſounding main:
In Patræ he was born, in battle ſlain,
And by th' Achaians for his worth interr'd.

And thus much is evinced by the inſcription. But if we may

may collect the war in which he fell from the age of Lyſippus, who made his ſtatue, it muſt either have been that at Chæronea with all the Achaians, or, through his virtue and courage, he alone of the Achaians muſt have oppoſed Antipater and the Macedonians at Lamia in Theſſaly.

After Chilon there are two ſtatues in a following order; one of Molpion, who, by the inſcription, is ſaid to have been crowned by the Eleans: upon the other there is no inſcription; but it is ſaid to be the ſtatue of Ariſtotle the Stagirite, and to have been erected either by a diſciple of his, or by ſome ſoldier; as Ariſtotle was much honoured by Antipater, and prior to this by Alexander. But Sodamas from Aſſos in Troy, ſituated under mount Ida, was the firſt of the Æolians, in this place, that conquered boys in the Olympic ſtadium. Near Sodamas there is a ſtatue of Archidamus king of the Lacedæmonians, and ſon of Ageſilaus. Before this Archidamus, I do not find that the Lacedæmonians erected any ſtatue out of their dominions. But it appears to me, that they ſent a ſtatue of Archidamus to Olympia, both on account of his merit, and the manner of his death: for he fell among the Barbarians, and was the only king of the Spartans that was deprived of the honour of a tomb. Theſe particulars, however, I have more copiouſly diſcuſſed in my account of the Spartan affairs. Euanthes, too, the Cyzicenian pugiliſt, conquered once in the Olympic games in contending with men; but with boys in the Nemean and Iſthmian games. Near Euanthes there is a man who applied himſelf to the care of horſes, a chariot, and a virgin aſcending into the chariot. The name of the man was Lampus; and his country was the moſt recent of the Macedonian

cities, and which was called after the name of Philip the ſon of Amyntas. But the ſtatue of the boy Cyniſcus, who was a pugiliſt from Mantinea, was made by Polycletus. And Ergoteles the ſon of Philanor, who conquered twice in the dolichos in Olympia, and twice in the Pythian, Iſthmian and Nemean games, was not from the firſt an Himeræan, as the inſcription upon him aſſerts, but a Cretan from Gnoſſus; from whence being baniſhed by a ſedition, and coming to Himæra, he was made a citizen by them, and received among them many other honours; ſo that with great propriety he was announced as an Himeræan in the games.

CHAP. V.

BUT the ſtatue which ſtands on a lofty baſis, is the work of Lyſippus. This ſtatue is the image of a man, who, excepting thoſe that are called heroes, or the race of mortals prior to the heroes, if there was any ſuch race, muſt have been the largeſt of all men. Polydamas, indeed, the ſon of Nicias, is a man of the greateſt ſtature of any of the preſent age. Scotuſſa, the native country of this Polydamas, is not now inhabited. For Alexander, who reigned over the Pheræans, obtained the city by compact, and ſlew with arrows all the Scotuſſæans that were collected in the theatre (for they were ordered at that time to aſſemble together), by ſurrounding them with a band of men armed with half-moon ſhields, and a company of archers. He likewiſe ſlew all the young men, made ſlaves of the women and boys, and ſold them to ſtrangers for money. This

calamity befel the Scotuſſæans, when Phraſiclides was the Athenian archon, and in the one hundred and ſecond Olympiad, in the ſecond year of which Damon the Thurian was the ſecond time victorious. The Scotuſſæans too had not been long exiled, before they were again through imbecility obliged to abandon their city; becauſe all Greece at that time was, through a divine power, about to ſuffer great loſſes in war a ſecond time through the Macedonians. Other perſons likewiſe obtained illuſtrious victories in the pancratium; but Polydamas acquired renown in other things beſides the crowns in the pancratium, of which the following relation is a proof:

The mountainous part of Thrace, which is within the river Neſtus, that flows through the land of the Abderites, produces, among other wild beaſts, lions. The camels which carried the proviſion of the army of Xerxes, ſuffered greatly through theſe lions, which very often wandered into that part of the country which is ſituated about mount Olympus. And one ſide of this mountain looks towards Macedonia, but the other to Theſſaly and the river Peneus. In this mountain Polydamas, perfectly unarmed, ſlew a large and ſtrong lion, being incited to this daring attempt through a deſire of emulating the achievements of Hercules; becauſe Hercules is reported to have vanquiſhed a lion in Nemea. Polydamas likewiſe left behind him another wonderful inſtance of valour. Coming on a time to a herd of oxen, he ſeized the largeſt and fierceſt ox among them by one of his hind feet. This he ſo ſtrenuouſly held, that notwithſtanding the leaping and ſtruggling of the ox to get free, the animal was ſcarcely able at length to eſcape with the loſs of its hoof. They farther add, that this ſame Polydamas was able to ſtop a chariot,

chariot, when it was driven along rapidly by the charioteer, by only seizing it behind with one of his hands.

In consequence, therefore, of the reputation which he gained by these exploits, Darius, the bastard son of Artaxerxes, who in conjunction with the common people of Persia, dethroned the legitimate son of Artaxerxes, this Darius, who had heard of the exploits of Polydamas, sent ambassadors, who through gifts and promises allured Polydamas to come to him at Susa. Here, when he arrived, he slew three of those men whom the Persians call *the Immortals*, and who fought him collectively. These exploits, which I have mentioned, are partly represented in the basis of the statue in Olympia, and partly evinced by the inscription. Polydamas, however, at length fell through too much confidence in his own strength, which, as Homer observes, has been the destruction of many. For once, through the heat of the weather, he and his companions entered into a cavern in order to repose themselves: and then, through some evil dæmon, it so happened that the top of the cavern had some wide gapes. Here, though the approaching danger was apparent, and the rest betook themselves to flight, Polydamas was determined to stay, and extended his hands as if he was able to support the falling mass. His efforts however were in vain, and he was buried in the ruins of the mountain.

581952

CHAP. VI.

BUT in Olympia, near the ſtatue of Polydamas, there are two ſtatues of Arcadian Athletæ, and a third of an Attic champion. One of theſe was a Mantinean, and was Protolaus the ſon of Dialces, who conquered in boxing with boys; and his ſtatue was made by Pythagoras Rheginus. The ſecond of theſe ſtatues, is that of Narcydas the ſon of Damaretus, who was a wreſtler from Phigalia: and this ſtatue was made by the Sicyonian Dædalus. The third ſtatue is that of Callis the Athenian pancratiaſt, and was made by the painter Micon. The ſtatue too of the Mænalian pancratiaſt Androſthenes the ſon of Lochæus, who was twice victorious in conteſts with men, is the work of the Mænalian Nicodamus. After theſe follows the ſtatue of Eucles the ſon of Callianax, who was a Rhodian, and of the houſe of the Diagoridæ; for he was the ſon of the daughter of Diagoras. This man was victorious in the Olympic conteſt of boxing with men: and his ſtatue was the work of Naucydes. But the Argive Polycletus, not he that made the ſtatue of Juno, but the diſciple of Naucydes, made the ſtatue of the Theban Agenor, who was a boy ſkilled in wreſtling. This ſtatue too was erected at the public expence of the Phocenſes. For Theopompus, the father of Agenor, publicly entertained the Phocenſes. The ſame Nicodamus too, a ſtatuary from Mænalus, made the ſtatue of Damoxenidas, the Mænalian pugiliſt. There is alſo a ſtatue here of Laſtratidas an Elean boy, who obtained the crown in wreſtling: and, in the Nemean games, he conquered the boys

boys and beardleſs youths. But Paraballon, the father of Laſtratidas, gained the victory in the repeated courſe.

Beſides, that they might leave to poſterity incentives to virtue and renown, they wrote the names of the conquerors in the Olympic gymnaſium. But I muſt not here omit what is reported of the pugiliſt Euthymus, both of his victories and other things pertaining to his renown. The country then of Euthymus was Locris in Italy, near the promontory Zephyrium; and his father was called Aſtycles: though the natives of this place affirm that he was born of the river Cæcinas, which bounding Locris and Rhegium, affords a wonderful circumſtance with reſpect to graſshoppers. For the graſshoppers within Locris, as far as to the river Cæcinas, ſing like other graſshoppers; but in the parts beyond this river they do not ſing at all. Of this river then they report Euthymus to be the ſon. But in the ſeventy-fourth Olympiad, having conquered as a pugiliſt in Olympia, he was not equally fortunate in the following Olympiad. For Theagenes the Thaſian, deſiring to conquer both in boxing and the pancratium, vanquiſhed Euthymus in the cæſtus, but was not able to obtain the crown in the pancratium, becauſe he was worn out with the conteſt againſt Euthymus. Hence Theagenes was fined by the decree of the judges of the games, one talent to Jupiter, and another talent to Euthymus, for the injury which his reputation had ſuſtained; as he ſeemed to have undertaken this conteſt againſt Euthymus, for no other purpoſe than that he might leſſen his renown. And in the ſeventy-ſixth Olympiad, indeed, Theagenes paid the money which he was fined to Olympian Jupiter; but diſcharged his debt to Euthymus, not by paying the money which he was fined, but by avoiding to contend with him.

In this Olympiad, therefore, and the following one, Euthymus was crowned in boxing. But his ſtatue was the work of Pythagoras, and is worthy of inſpection in the moſt eminent degree. Euthymus after this, paſſing over into Italy, fought with a hero, of whom the following particulars are related. They ſay that Ulyſſes, during his wanderings after the deſtruction of Troy, among other cities of Italy and Sicily which he was driven to by the winds, came at length to Temeſſa with his ſhips. Here one of his aſſociates having raviſhed a virgin, in conſequence of being heated with wine, he was ſtoned to death by the inhabitants for the action. But Ulyſſes, who conſidered his death as of no conſequence, immediately ſet ſail, and left the place. The dæmon, however, of the murdered man, did not at any time ceaſe from cutting off the inhabitants of Temeſſa of every age, till the Pythian deity ordered them to propitiate the ſlain hero, to conſecrate a temple to him, and devote to him every year the moſt beautiful virgin in Temeſſa. When all this was performed agreeable to the mandate of the god, they were no longer afflicted through the wrath of the dæmon.

But Euthymus, who happened to arrive at Temeſſa at the time in which they ſacrificed after the uſual manner to the dæmon, having learned the particulars of this affair, requeſted that he might be admitted within the temple, and behold the virgin. His requeſt being granted, as ſoon as he ſaw her he was at firſt moved with pity for her condition, but afterwards fell in love with her. In conſequence of this, the virgin ſwore that ſhe would cohabit with him, if he could reſcue her from the impending death: and Euthymus arming himſelf, fought with the dæmon,

dæmon, conquered him, and drove him out of the country; and afterwards the hero vaniſhed, and merged himſelf in the ſea. They farther report, that in conſequence of the city being freed through Euthymus from this grievous calamity, his nuptials were celebrated in a very ſplendid manner. I have likewiſe heard ſtill farther concerning this Euthymus, that he lived to extreme old age, and that having avoided death, he departed after ſome other manner from an aſſociation with mankind. Indeed I have even heard it aſſerted, by a ſea-faring merchant, that Euthymus is alive at preſent at Temeſſa. And ſuch are the reports which I have heard: but I alſo remember to have ſeen a picture, which was painted very accurately after an ancient original. In this picture there were the youth Sybaris, the river Calabrus, the fountain Calyca, and the cities Hera and Temeſſa. The dæmon too was repreſented in this picture, who was vanquiſhed by Euthymus. His colour was vehemently black, and his whole form was terrible in the extreme. He was clothed with the ſkin of a wolf; and the name Lybas was given to him in the inſcription on the picture. And thus much concerning particulars of this kind.

CHAP. VII.

AFTER the ſtatue of Euthymus there are ſtatues of Pytharchus the Mantinean, who ran in the ſtadium, and Charmides the Elean pugiliſt, each of which was victorious in the conteſt with boys. After you have beheld theſe, in the next place you will perceive the ſtatues of the Rhodian Athletæ, of Diagoras and his family. But the ſtatues

which follow each other in a continued ſeries, are Acuſilaus receiving a crown for a victory gained in boxing with men; Dorieus the youngeſt, who won three ſucceſſive victories in the Olympic pancratium. Before Dorieus, however, Damagetus conquered his competitors in the pancratium. And theſe were brothers and the ſons of Diagoras. After theſe follows Diagoras himſelf, who was victorious in boxing with men, and whoſe ſtatue was made by the Megarenſian Callicles, who was the ſon of that Theocoſmus that made the ſtatue of Jupiter among the Megarenſes. The ſons too of the daughters of Diagoras were pugiliſts, and were victorious in the Olympic games: with men, indeed, Eucles, who was the ſon of Callianax and Callipatira, the daughter of Diagoras: but with boys, Piſidorus, whom his mother, having dreſſed like a man ſkilled in gymnaſtic exerciſes, led to the Olympic games. This Piſidorus is placed in Altis, near the ſtatue of his mother's father. They report, that Diagoras himſelf came to Olympia together with his ſons Acuſilaus and Damagetus; and that his ſons being victorious, he was carried through the vaſt concourſe of people, the Greeks at the ſame time throwing flowers upon him, and calling him bleſſed through his children.

This Diagoras was a Meſſenian on his mother's ſide, and was the ſon of the daughter of Ariſtomenes. His ſon Dorieus, beſides the Olympic victories which he gained, was eight times victorious in a continued ſeries in the Iſthmian, and ſeven times in the Nemean games. He is ſaid, too, to have received in the Pythian games a crown without duſt. Beſides this, Dorieus and Piſidorus were pronounced by the voice of the cryer to be Thurians, becauſe, being driven by a faction from Rhodes, they came

4 together

together with the Thurians to Italy. In after times, however, Dorieus returned to Rhodes: and he appears to have been a man of all others the moſt openly ſtudious of the Lacedæmonian affairs, ſo that he even fought with his own ſhips againſt the Athenians, till his three-oared galleys were taken, and he was brought alive to Athens. But then the Athenians, who before this circumſtance had been highly exaſperated againſt him, as ſoon as he was brought into their aſſembly commiſerated the captive condition of ſo renowned a man, and giving way to the emotions of pity, diſmiſſed him with impunity, though they had ſo many and ſuch juſt cauſes of hatred againſt him. But as to what pertains to the death of Dorieus, this may be found in the account of the Attic affairs by Androtion. For, ſays he, when the royal fleet was at Caunum, and was commanded by Conon, the common people of the Rhodians were perſuaded by Conon to revolt from the Lacedæmonians, and enter into alliance with the king and the Athenians. But Dorieus, who was then travelling from Rhodes to the country beyond Peloponneſus, was taken by certain Lacedæmonians, brought to Sparta, and after being condemned by the Lacedæmonians, as guilty of captial crimes, was by them put to death. If, therefore, this account of Androtion may be depended on, he appears to me, by this relation, to be deſirous of bringing the Lacedæmonians into the ſame circumſtances with the Athenians, who capitally condemned Thraſyllus, and thoſe that fought with him at Arginuſſæ. And ſuch was the renown which Diagoras and his poſterity obtained.

Alcænetus Lepreates likewiſe, who was the ſon of Theantus, and his ſons, were victorious in the Olympic games.

games. And Alcænetus himſelf indeed conquered in boxing with men, who, prior to this, had conquered in the ſame exerciſe with boys. But his ſons Hellanicus and Theantus were declared victors in boxing with boys; the former of theſe, in the ninety-eighth Olympiad, and the latter in the Olympiad which followed this. The ſtatues too of all theſe are placed in Olympia. Gnatho Dipæenſis from Mænala, and the Elean Lycinus, follow theſe ſtatues of the ſons of Alcænetus. Theſe were pugiliſts, and each was victorious in a puerile conteſt in the Olympic games. And the inſcription indeed upon Gnathon ſignifies, that when he was a young man, he conquered in the moſt eminent degree. His ſtatue was made by the Megarenſian Callicles. Near this is the ſtatue of the Stymphalian Dromeus, whoſe name correſponds with his exerciſe: for in the longer chariot-race he was twice victorious in the Olympic, twice in the Pythian, thrice in the Iſthmian, and five times in the Nemean games. It is ſaid, that he was the firſt that eat animal food; for the Athletæ prior to him uſed to eat nothing but fig-cheeſe. His ſtatue was made by Pythagoras, but that of the Elean Pythocles, who was victor in the quinquertium, and which follows this, was made by Polycletus.

CHAP. VIII.

AFTER theſe ſucceed the images of Socrates the Pellenean, who conquered boys in the courſe, and of the Elean Amertas, who vanquiſhed boys in wreſtling in the Olympic, and men in the Pythian games. The artiſt that made the firſt of theſe is not mentioned: but the Argive Phrad-

Phradmon made the ſtatue of Amertas. The Elean Evanoridas was victorious in wreſtling with boys in the Olympic and Nemean games: and after he was made one of the judges of the games, he wrote an account of the victors in the games. With reſpect to the Parrhaſian pugiliſt from Arcadia, whoſe name was Demarchus, all that is related of him, except his Olympic victory, I conſider as the fictions of arrogant men; ſuch as, for inſtance, that in a ſacrifice to Lycæan Jupiter he changed himſelf into a wolf, and in the tenth year after this recovered again his priſtine form. Neither does this fable appear to me to have originated from the Arcadians; as nothing of this kind is mentioned in the inſcription on his ſtatue, which is as follows:

From the Parrhaſiæ in Arcadia ſprung
Dinytta's ſon Demarchus this devotes.

But Eubotas the Cyrenæan, as the Lybian oracle had predicted to him that he would be victorious in the Olympic courſe, took care to have his ſtatue made previous to his engaging in the race; and on the ſame day was declared victor, and dedicated his ſtatue. It is alſo reported, that he conquered in the chariot-race in the ſame Olympiad: but this report, according to the Eleans, is falſe, and deviſed merely for the ſake of the Arcadians who preſided over the games. The ſtatue of the Cleonæan Timanthes, who contended with men in the pancratium and was victorious, was made by the Athenian Myron; but Naucydes made the ſtatue of the Trœzenian Bacis, who conquered in wreſtling.

They report too, that Timanthes died in the following manner: After he had withdrawn himſelf from athletic exerciſes on account of his age, he uſed every day to bend

bend a large bow, for the purpoſe of making trial of his ſtrength. Happening however to take a journey, he omitted this exerciſe during his abſence from home; and on his return attempted to bend his bow as uſual: but finding that his ſtrength failed him, he raiſed a funeral pile, and threw himſelf into the fire. This action, in my opinion, and any other of a ſimilar kind, merits rather the imputation of infanity, than the praiſe of fortitude. After Bacis there are images of Athletic Arcadians. And in the firſt place there is a ſtatue of Euthymenes from Mænalus, who conquered in wreſtling with men, and prior to this had been victorious in contending with boys. After this follows the ſtatue of Azan Philippus the pugiliſt, who was victorious in contending with boys; and of Critodamus from Clitor, who was likewiſe a pugiliſt, and victorious over boys. Of theſe ſtatues, that of Euthymenes was made by Alypus; of Critodamus by Cleon; and of Azan Philippus by Myron. But the particulars reſpecting the Pellenean Promachus the pancratiaſt, and the ſon of Dryon, we ſhall diſcuſs in our account of the Achaian affairs. Not far from the ſtatue of Promachus, there is a ſtatue of the Delphic Timaſitheus, which was made by the Argive Agelas. This Timaſitheus was twice victor in the Olympic, and thrice in the Pythian pancratium. He was renowned too for his courage in war, and was fortunate in every thing but his death. For when the Athenian Iſagoras ſeized on the tower of the Athenians through a deſire of reigning, Timaſitheus was one of his party; and being among thoſe that were ſeized in the tower, he was ſentenced to death by the Athenians.

CHAP.

CHAP. IX.

THEOGNETUS Æginetes, too, was victorious in wreſtling with boys: and his ſtatue was made by Polichus Æginetes. The maſter of this Polichus was his father Synoon; and he was taught by the Sicyonian Ariſtocles, the brother of Canachus, and not much inferior to him in renown. But why the ſtatue of Theognetus bears in its hand a planted pine-tree, and a pomegranate, I am not able to conjecture; though perhaps the Æginetæ have ſome native tradition reſpecting this affair. After the ſtatue of that man, who, according to the Eleans, was not numbered among the other victors, becauſe he was announced conqueror in the courſe with two-yoked mares;—after his ſtatue there is a ſtatue of the Mænalian Xenocles, who vanquiſhed boys in wreſtling. Near him ſtands Alcetus Arcas the ſon of Alcinous, and from Clitor, who vanquiſhed boys in boxing. This ſtatue was made by Cleon, but that of Xenocles by Polycletus. After this follows the Argive Ariſteus, who conquered in the longer courſe, and whoſe father Chimon was victor in wreſtling. Theſe ſtatues ſtand near each other: and the firſt of theſe was made by Pantius Chius, who was inſtructed in his art by his father Soſtratus; but the two images of Chimon are, as it appears to me, among the moſt illuſtrious works of Naucydes, one of which was brought to Olympia, and the other to the temple of Peace in Rome, from Argos. They report, that Tauroſthenes Æginetes was vanquiſhed in wreſtling by Chimon; and that Tauroſ-

Tauroſthenes, in the following Olympiad, conquered all thoſe that wreſtled with him. They farther add, that a ſpectre reſembling Tauroſthenes was ſeen at Ægina on the ſame day, and announced his victory.

But the ſtatue of the Elean Philles, who vanquiſhed boys in wreſtling, was made by the Spartan Cratinus. As to what pertains to the chariot of Gelon, my opinion does not very much differ from what others have aſſerted concerning it before me. For they ſay, that this chariot was the gift of a Gelon who tyrannized in Sicily: but the inſcription evinces, that Gelon the ſon of Dinomenes dedicated the ſtatue of Gelous. And the Gelon of whom we are now ſpeaking, conquered in the ſeventy-third Olympiad: but Gelon the tyrant of Syracuſe, began his reign in the ſecond year of the ſeventy-ſecond Olympiad, in which year Hybrilides was the Athenian archon, and Tiſicrates the Crotonian was victor in the ſtadium. It is evident, therefore, that it was the Syracuſan Gelon, and not Gelous, that gave the chariot. It appears, too, that this Gelon who conquered in the race was a private perſon, whoſe father bore the ſame name with the tyrant of Syracuſe. But both the ſtatue and chariot of Gelon were made by Glaucias Æginetes. In the Olympiad prior to this, it is ſaid, that Cleomedes the Aſtypalæan ſlew in boxing the Epidaurian Iccus; for which action being deprived by the judges of the crown of victory, he became inſane through grief. Afterwards, however, he returned to Aſtypalæa, and entering into the gymnaſium in which ſixty boys were inſtructed, he tore down the pillar which ſupported the roof of the building. In conſequence, therefore, of the roof falling on the boys, the citizens purſued him with ſtones, and he fled for refuge to the temple

temple of Minerva. Here he ſhut himſelf up in a cheſt which was in the temple; and the Aſtypalæans having for a long time endeavoured to raiſe the lid, but without ſucceſs, at length broke the cheſt. In this, however, they neither found Cleomedes alive nor dead; and having ſent to Delphos to inquire into the meaning of this affair, the Pythian deity anſwered them as follows: "Cleomedes the Aſtypalæan was the laſt of the heroes. Him honour with ſacrifices, as he is no longer a mortal." In conſequence of this, the Aſtypalæans afterwards honoured Cleomedes as a hero. Near the chariot of Gelon there is a ſtatue of Philon, the work of Glaucias Æginetes. Simonides the ſon of Leoprepes made a moſt appoſite elegy on this Philon, and which is as follows:

Philon my name, but Glaucus was my ſire;
Born in Corcyra, and for boxing fam'd,
I fought in two Olympiads and ſubdu'd.

In the ſame place, too, Agametor the Mantinean pugiliſt ſtands, who was victorious over boys.

CHAP. X.

BESIDES the ſtatues which we have already mentioned, you will ſee Glaucus the Caryſtian, who, according to report, was born in Anthedon a Bœotian city, and derived his original from Glaucus a dæmon of the ſea. His father was the Caryſtian Demylus: and they report, that at firſt he uſed to till the ground; but that the plough-ſhare happening to fall from the plow, he reſtored it to its proper place with his hand inſtead of a mallet;

and that his father perceiving what he had done, brought him to Olympia as a pugiliſt. Here Glaucus, as being unſkilled in this mode of fighting, was wounded by his antagoniſts; and when he came to fight with his laſt adverſary, it was thought he would have yielded the victory through the multitude of his wounds. However, they ſay his father called out to him, O, boy! remember the blow of the plough-ſhare; and this rouſed his ſinking courage to that degree, that he ſtruck his antagoniſt with a violence which procured him the victory. He is alſo ſaid to have obtained other crowns, two in the Pythian, eight in the Nemean, and eight in the Iſthmian games. A ſon of this Glaucus dedicated his ſtatue, which was made by Glaucias Æginetes. This ſtatue is in the attitude of a man fighting with a ſhadow, becauſe Glaucus was naturally the moſt dexterous of all of his time in fighting with his hand according to the rules of the art. But when he died, they report, that he was buried by the Caryſtii in that iſland which is even at preſent called the iſland of Glaucus.

But the Heræan Demaratus the ſon of Demaratus, and his grandſons, gained each of them two victories in the Olympic games. And Demaratus, indeed, was victorious in the ſixty-fifth Olympiad, in which the armed courſe was firſt inſtituted. His ſtatue, which remains even at preſent, holds a ſhield, has a helmet on its head, and greaves on its legs. This mode too of contending in the courſe, was preſerved in after times by the Eleans and the reſt of the Greeks. But Theopompus the ſon of Demaratus, and a ſon of his of the ſame name, conquered in the quinquertium. A younger Theopompus likewiſe was victorious in wreſtling: but I do not know who the artiſt

artiſt was that made his ſtatue. The inſcription, however, on the ſtatues of his father and grandfather evinces, that theſe were made by Eutelidas and Chryſothemis; but it does not inform us by whom theſe artiſts were inſtructed. This inſcription is as follows:

Argives who by their anceſtors were taught
Eutelidas, Chryſothemis, theſe ſtatues made.

But Iccus the Tarentine, the ſon of Nicolaidas, was crowned in the Olympic quinquertium, and afterwards is ſaid to have been the moſt ſkilful in gymnaſtic exerciſes of all his contemporaries. After Iccus the Elean Pantarces ſtands, who conquered boys in wreſtling, and who was the lover of Phidias.

The chariot of Cleoſthenes the Epidamnian, which was made by Agelas, follows the ſtatue of Pantarces. And behind this there is a ſtatue of Jupiter, which was dedicated by the Greeks after the battle at Platæa. But Cleoſthenes conquered in the ſixty-ſixth Olympiad: and together with his own ſtatue he placed his horſes and charioteer. The names of the horſes, Phœnix and Corax, are inſcribed: and Cnacias ſtands on the right ſide of the yoke, and Samus on the left. The following elegy too is inſcribed on the chariot:

Victor with horſes in Jove's honour'd games
Pontius Cleoſthenes this chariot gave,
Who to contend from Epidaurus came.

And, indeed, this Cleoſthenes was the firſt of all the Greeks who applied themſelves to the care of horſes, that ſent a ſtatue to Olympia. For though the Athenian Miltiades and the Spartan Evagoras dedicated chariots, yet Evagoras does not ſtand on the chariot. But I ſhall relate

in another part of this work, what kind of gifts Miltiades dedicated in Olympia. The Epidamnii even at preſent poſſeſs that region which they did at firſt, but they have not now their ancient city, but one which is at a ſmall diſtance from it, and which is called from its founder Dyrrachium. The ſtatues too of Lycinus the Heræan, the Mantinean Epicradius, the Thaſian Tellon, and the Elean Agiadas, who were victorious in contending with boys, Lycinus indeed in the courſe, but the reſt in boxing, ſucceed the ſtatues we have before enumerated. Ptolichus Æginetes made the ſtatue of Epicradius, but Serambus Æginetes, that of Agiadas. The ſtatue of Lycinus is the work of Cleon, but it is not known by whom the ſtatue of Tellon was made.

CHAP. XI.

AFTER theſe ſucceed the votive offerings of the Eleans, viz. Philip the ſon of Amyntas, Alexander the ſon of Philip, Seleucus and Antigonus. The ſtatue of Antigonus is that of a man on foot, but the reſt are on horſeback. Not far from theſe kings there is a ſtatue of the Thaſian Theagenes the ſon of Timoſthenes. The Thaſians however deny that Theagenes was the ſon of Timoſthenes; but aſſert, that when Timoſthenes was about to ſacrifice to the Thaſian Hercules, a ſpectre of Hercules reſembling Timoſthenes was ſeen to have connection with the mother of Theagenes; that the boy who was the reſult of this connection, when he was nine years old, and was once returning home from his maſters, being allured with the beauty of a brazen ſtatue of a certain divinity which

was erected in the forum, removed it from the place where it ſtood, and fixing it on one of his ſhoulders, took it to his own habitation. The anger of the multitude, however, being enkindled againſt him for this action, a certain perſon who was much eſteemed by them, and advanced in years, would not ſuffer them to deſtroy the youth, but ordered him to take the ſtatue and replace it in the forum. After, therefore, he had taken it back again, the fame of his ſtrength was ſpread far and near, and this action was celebrated throughout all Greece. But we have before related the achievements of Theagenes in the Olympic games, in which place alſo we mentioned that Euthymus was a pugiliſt, and how he was ordered by the Eleans to pay a fine to Theagenes. And then, indeed, a Mantinean, whoſe name was Dromeus, was the firſt we know of, that is ſaid to have received a crown without duſt. But in the Olympiad which followed this, Theagenes conquered in the pancratium. He was likewiſe thrice victorious in the Pythian games in boxing; nine times in the Nemean, and ten times in the Iſthmian games, in conteſts in which boxing and the pancratium were united. But in the Theſſalian Thia, neglecting the ſtudy of boxing and the pancratium, he endeavoured to become illuſtrious among the Greeks in the race. Hence, in the chariot-race of twelve or twenty-four ſtadia, he vanquiſhed his competitors: and, as it appears to me, he was ambitious in the country of Achilles, who was the beſt of all the heroes, of conquering in the race. The number of the crowns which he obtained, was one thouſand four hundred.

But when Theagenes ceaſed to rank among men, one of his enemies placed himſelf by his ſtatue every night, and

burnt the braſs, as if he could by this means injure Theagenes himſelf. The ſtatue, however, at length fell on the man, and put an end to his inſolence: but the children of this ſlain man called the ſtatue to judgment for his deſtruction. In conſequence of this the Thaſians, agreeable to the law of Draco, threw the ſtatue into the ſea. For this Draco, who compoſed bloody laws for the Athenians, ordered, that even inanimate things, when they were the occaſion of deſtruction to mankind, ſhould be exterminated the country. In proceſs of time, however, the earth gave no produce to the Thaſians, and they ſending to Delphos to inquire the reaſon of this, the god gave them for anſwer, that they ſhould recal their exiles. Agreeable to this injunction, therefore, they recalled ſuch as were baniſhed, but yet found no remedy by this means for the ſterility of the land. They therefore ſent a ſecond time to the Pythian oracle with this meſſage, that they had been obedient to the commands of the god, and yet the anger of the divinities remained. The Pythian deity therefore anſwered them as follows: "You pay no regard to your great Theagenes." They report, therefore, that when the Thaſians were conſidering by what means they might recover the ſtatue of Theagenes, certain fiſhermen that uſed to ſail on the ſea for the purpoſe of catching fiſh, drew up the ſtatue in their net, and brought it on ſhore. The Thaſians, therefore, having recovered the ſtatue of Theagenes, and fixed it in its proper place, thought that they ought to ſacrifice to Theagenes as to a god. In many other places too of Greece, and among the Barbarians, there are ſtatues of Theagenes, by whom their diſeaſes are healed, and who is reverenced as a divine perſon by the inhabitants. But the ſtatues of Theagenes which are in Altis, were made by Glaucias Æginetes.

CHAP. XII.

NEAR this there is a brazen chariot, into which a man is repreſented aſcending, and on each ſide of the chariot there are horſes which are uſed in vaulting, and boys ſeated on the horſes. There are alſo monuments here of the Olympic victories of Hiero the ſon of Dinomenes, who, after his brother Gelon, reigned over the Syracuſans. Theſe offerings however were not ſent by Hiero, but were dedicated to the divinity by Dinomenes a ſon of Hiero. But of theſe, the chariot was made by Onatas Æginetes; but the horſes which ſtand on each ſide of the chariot were made by Calamis. Near the chariot of Hiero, there is a man of the ſame name with Dinomenes, who alſo reigned over the Syracuſans. This man was Hiero the ſon of Hierocles. After the death of Agathocles who firſt reigned over the Syracuſans, this Hiero again uſurped the tyranny. But he began his reign in the ſecond year of the one hundred and twenty-third Olympiad, in which Olympiad the Cyrenæan Idæus was victor in the ſtadium. This Hiero was the gueſt of Pyrrhus the ſon of Æacides, and afterwards, from being his gueſt, his ſon Gelo married Nereis the daughter of Pyrrhus. And, indeed, when the Romans warred on the Carthaginians about Sicily, the Carthaginians poſſeſſed more than half of the iſland, and Hiero joined himſelf to their party; but not long after, underſtanding that the forces of the Romans were more numerous and ſtrong, he entered into an alliance with them. He ended his days, however, at length by means of Dinomenes, who was a Syracuſan, but a

great enemy to tyranny. Afterwards, too, this Dinomenes attacked Hippocrates the brother of Epicydes, who juſt then came from Erbeſſus to Syracuſe, and endeavoured to raiſe a ſedition among the populace. But Hippocrates valiantly defended himſelf, and Dinomenes at length fell through the blows of the attendants of Hippocrates. The ſons of Hiero dedicated his ſtatues in Olympia, one of which is on horſeback, but the other on foot: but they were made by Micon the ſon of the Syracuſan Nicocrates.

After the ſtatues of Hiero there are ſtatues of Areus the ſon of Acrotatus, and king of the Lacedæmonians, and of Aratus the ſon of Clinias: and again there is a ſtatue Aratus mounting a horſe. The ſtatue of Aratus was the gift of the Corinthians, but that of Areus of the Eleans. In the former part too of this deſcription, I have not omitted to make mention of Areus and Aratus. But Aratus was proclaimed victor in the Olympic chariot-race. There is a brazen chariot too here of Timon the ſon of Ægyptus, and an Elean who ſent horſes to Olympia. An image of Victory is repreſented aſcending into this chariot. After theſe, follow the ſtatues of Callon the ſon of Harmodius, and Hippomachus the ſon of Moſchion, both Elean pugiliſts, and both victorious over boys. The ſtatue of Callon was made by Daippus, but I do not know who made that of Hippomachus. They ſay, that he fought with three adverſaries without receiving either a bruiſe or wound in any part of his body. Here are alſo ſtatues of Theocreſtus the Cyrenæan, who applied himſelf to the care of horſes, after the manner of Africans, and of his grandfather by his father's ſide, who was of the ſame name with him. Each of theſe was victorious in the horſe-race of the

Olympic

Olympic games. But in the Iſthmian games, the father of Theocreſtus was victorious, as is evident from the inſcription on his chariot. Hegeſarchus the Tritæan, and the ſon of Hæmoſtratus conquered in boxing with men in the Olympic games; and in the Nemean, Pythian, and Iſthmian games, as is evident from the inſcription. I likewiſe find, that what the inſcription ſays is true, viz. that the Arcadians were the Tritæenſes. For the origin of the illuſtrious cities in Arcadia are not unknown; but ſuch as from the firſt were more imbecil and obſcure, and on this account colonized in Megalopolis—theſe the decree which was paſſed by the common conſent of the Arcadians, regularly comprehended in the catalogue of Arcadian cities: nor is there any other city Tritæa in Greece than that of the Achaians. On this account, therefore, ſome one may be of opinion, that the Tritæans were ranked among the Arcadians at that period, juſt as even at preſent ſome of the Arcadians are claſſed among the Argolics. But the ſtatue of Hegeſarchus was made by the children of Polycles, of whom we ſhall make menſion hereafter.

CHAP. XIII.

THE ſtatue of Aſtylus the Crotonian was the work of Pythagoras. This Aſtylus was victorious in three ſucceſſive Olympiads in the repeated courſe. But as in the two laſt Olympiads he declared himſelf a Syracuſan, for the ſake of Hiero the ſon of Dinomenes, on this account the Crotonians turned his houſe into a priſon, and threw down his ſtatue which was dedicated in the temple of

Juno in Lacedæmonia. In Olympia too there is a pillar, upon which the victories of the Lacedæmonian Chionis are inſcribed. But thoſe are certainly ſtupid who are of opinion that this pillar was dedicated by Chionis, and not by the Lacedæmonians in common. For as the inſcription on the pillar evinces, that the courſe with the ſhield was not then inſtituted, how could Chionis know that this mode of contending would be hereafter inſtituted by the Eleans? But thoſe are ſtill more ſtupid who think that the ſtatue which ſtands by the pillar is that of Chionis, ſince it is the work of the Athenian Myron. A certain Lycian, however, viz. Hermogenes Xanthius, very much reſembled Chionis in renown: for in three Olympiads he was eight times crowned; and on this account was ſurnamed by the Greeks *the horſe*. Polites too demands great admiration. He was of Ceramus, a town in Thracian Caria, and deſerves all poſſible praiſe for the ſwiftneſs of his feet in the Olympic race. For he aptly contracted the courſe from the longeſt and moſt extended race to the ſhorteſt and ſwifteſt, and this in the ſhorteſt ſpace of time. And when in the ſame day, he had firſt conquered in the longer courſe, and afterwards in the ſtadium, he added to theſe victories a third in the repeated courſe of the ſtadium. Polites, therefore, on the ſecond day of the courſe, when four only choſen by lot, and not all the contending parties, are permitted to run, was then victor in the courſe; and thus obtained a double crown in the ſtadium.

But as to what pertains to the courſe, Leonidas the Rhodian was the moſt illuſtrious; for he was victorious in four Olympiads, in which, through the ſwiftneſs of his feet, he was twelve times conqueror. Not far from the pillar

pillar of Chionis in Olympia, there is a ſtatue of the pugiliſt Duris the Samian, who was victorious in contending with boys. The ſtatue was made by Hippias: and the inſcription ſignifies, that Duris conquered when the Samians abandoned the iſland; but that the ſtatue was dedicated when they were reſtored to their ancient habitations. Near the image of the tyrant there is a ſtatue of Diallus the ſon of Pollis. This Diallus was a Smyrnæan, and was, as they report, the firſt of the Ionians that in Olympia was crowned in the pancratium in contending with boys. The two following ſtatues, viz. that of Therſilochus the Corcyræan, and Ariſtion the Epidaurian the ſon of Theophiles, the former of whom conquered boys in boxing, and the latter men, were made by the Argive Polycletus. But the ſtatue of Bycellus, who was the firſt of the Sicyonians that vanquiſhed boys in boxing, was made by the Sicyonian Canachus, who was the diſciple of the Argive Polycletus. Near Bycellus there is a ſtatue of Mnaſeas the Cyrenean in heavy armour, whoſe ſurname was Libys, and whoſe ſtatue was made by Pythagoras Rheginus. But the inſcription on the ſtatue of Agemachus of Cyzicus from the continent of Aſia, ſignifies that the ſtatue was made in Argos. At preſent, however, not even the ruins of Naxos in Sicily, which was once built by the Chalcidenſes near Euripus remain. And that the name of Naxos is tranſmitted to poſterity, was principally owing to Tiſander the ſon of Cleocritus: for he was four times victorious in boxing in Olympia, and as many times in the Pythian games.

But at that time books were not compoſed either by the Corinthians or Argives, giving an account of the Iſthmian and Nemean victors. The mare too, of the Corinthian

rinthian Phidolas, whoſe name according to the Corinthians was Aura, muſt not be ſuffered to paſs unnoticed. This mare, after her rider had fallen off, held on her courſe from the barriers juſt as if he had kept his ſeat, and turned herſelf about the goal; but as ſoon as ſhe heard the ſound of the trumpet, ſhe ran with the utmoſt rapidity, and preſenting herſelf before the judges of the games, ſtood as if ſhe was conſcious of having gained the victory. The Eleans, therefore, having declared Phidolas conqueror, permitted him to dedicate the ſtatue of his mare. Lycus alſo the ſon of Phidolas, and his ſons, were victors with the vaulting horſe; and the conquering horſe ſtands on a pillar with the following inſcription on it:

> With rapid courſers in th' Iſthmian games
> Lycus once conquer'd; in th' Olympic twice:
> And thus Phidolas' houſe with honour crown'd.

This inſcription, however, does not accord with the writings of the Eleans reſpecting the Olympic victories; for the victory of the ſons of Phidolas, in theſe writings, is referred to the ſixty-eighth Olympiad, and no farther. This matter, however, I ſhall leave to the inveſtigation of others. In the next place the ſtatues of the Eleans Agathinus the ſon of Thraſybulus, and Telemachus, ſucceed. The latter of theſe was victor in the courſe with horſes; but the ſtatue of Agathinus was dedicated by the Achaian Pellenenſes. The Athenian people, too, dedicated the ſtatue of Ariſtophon the pancratiaſt, who was the ſon of Lycinus, and who conquered men in the Olympic games.

CHAP.

CHAP. XIV.

BUT Pherias Æginetes (for his ſtatue is next to that of the Athenian Ariſtophon) in the ſeventy-eighth Olympiad, was ordered to withdraw from the games, becauſe he was a very young man, and was not thought capable of contending in wreſtling: but being admitted the following year as a wreſtler, he vanquiſhed the boys that oppoſed him. The fortune, however, of Hyllus the Rhodian, in the Olympic games, was in no reſpect ſimilar to that of Pheras: for when he was eighteen years of age, he was forbidden by the Eleans to contend in wreſtling with boys, but was by the public cryer ranked among men, over whom he was victorious. Afterwards, too, he was declared victor in the Nemean and Iſthmian games: but in the twentieth year of his age, he was ſnatched away by an untimely death, before he could reviſit Rhodes the place of his nativity. The bold action, however, in Olympia of the wreſtler Rhodius was, in my opinion, ſurpaſſed by that of Artemidorous Trallianus. For Artemidorus, through the imbecility of his puerile age having loſt the victory in the Olympic pancratium with boys, came to the Smyrnæans in Ionia, at the time when they were celebrating their games; and at this period his ſtrength was ſo much increaſed, that on the ſame day he vanquiſhed his antagoniſts from Olympia, the youths whom they call beardleſs, and in the third place the beſt of the men. They report, that he contended with the beardleſs youths, in conſequence of the exhortations of the gymnaſtic maſter; but with men, through the reproaches

proaches of a certain pancratiaſt. But Artemidorus was crowned for contending with men in the one hundred and twenty-ſecond Olympiad.

After the ſtatue of Hyllus there is a brazen horſe of no great magnitude, which was dedicated by Crocon Eretrienſis, who was crowned for having gained a victory with the vaulting horſe. Near this horſe there is a ſtatue of the Meſſenian Teleſtas, who conquered boys in boxing. This ſtatue was made by Silanion. But the ſtatue of Milo from Crotonia, who was the ſon of Diotimus, was made by Dameas the Crotonian. This Milo was ſix times victorious in wreſtling in the Olympic games, and one of theſe victories was over boys. He likewiſe came a ſeventh time to wreſtle in theſe games; but as his antagoniſt was a young man, Timaſatheus, who was his fellow-citizen, he refuſed to contend with him on this account. Milo, too, is ſaid to have carried his own ſtatue to Altis: and it is farther reported of him, that he held a pomegranate ſo faſt in his hand, that it could neither be forced from him by another perſon, nor could he himſelf diſmiſs it from his graſp. And as he once ſtood anointing his quoit, he made thoſe appear ridiculous, who by ruſhing againſt him endeavoured to puſh him from the quoit. The following circumſtance too evinces the greatneſs of his ſtrength. He would bind his forehead with a cord, in the ſame manner as with a fillet or a crown, and afterwards compreſſing his lips, and holding in his breath, he would ſo fill the veins of his head with blood, that he would burſt the cord through the ſtrength of the veins. It is alſo ſaid, that having let fall againſt his ſide that part of the arm which reaches from the ſhoulder to the elbow, he would extend the other part which reaches from

from the elbow to the fingers, with his thumb turned upwards, and his fingers placed close together; and that when his hand was in this position, no one by the greatest exertions could separate his little finger from the rest.

They say, that he died through wild beasts: for happening in the borders of Crotonia to meet with a withered oak, into which wedges were driven in order to separate the wood, he endeavoured through confidence in his strength to tear the oak asunder. In consequence of this the wedges giving way, Milo was caught by the closing parts, and was thus torn in pieces by the wolves with which that country is much infested. And such was the end of Milo. But the statue of Pyrrhus the son of Æacides, who reigned in the Thesprotian Epirus, and who accomplished many things worthy of being remembered, which I have related in my account of the Attic affairs, was placed in Altis by the Elean Thrasybulus. Near Pyrrhus too there is a statue of a little man with pipes in his hands, and standing on a pillar. This man was victorious in the contest with pipes, the first after the Argive Sacadas. But Sacadas first conquered in those games instituted by the Amphictyons, in which the victors were not crowned: and after these he received two crowns for two victories which he obtained. After this follows the statue of Pythocritus the Sicyonian, who only played on the pipe, and was six times victorious. But it is evident, that he played six times in the quinquertium of the Olympic games. For these victories a pillar was raised to Pythocritus in Olympia, with this inscription on it: MONUMENTS OF PYTHOCRITUS CALLINICUS THE PIPER. The Ætolians, too, by a public decree, dedicated the statue of Cydonus, who freed the Eleans from the tyranny of Aristotimus.

The statue of the Messenian Gorgus the son of Eucletus,

cletus, who conquered in the quinquertium, was made by the Bœotian Theron; but the ſtatue of the Meſſenian Demaratus, who conquered boys in boxing, was made by the Athenian Silanion. Anauchidas the Elean the ſon of Philys, was victorious over boys in wreſtling, and afterwards over men: but I do not know by whom his ſtatue was made. This ſtatue of the Tarentine Anochus the ſon of Adamatas, who was victorious in the ſtadium and in the repeated courſe, was made by the Argive Ageladas. But the boy ſitting on a horſe, and the man ſtanding by the horſe, repreſent, according to the inſcription, Xenombrotus from Co in Meropis, who was proclaimed victor in the equeſtrian courſe. This was the work of Philotimus Æginetes: but Xenodicus, who conquered boys in boxing, was made by Pantias. The ſtatue of Pythes the ſon of Andromachus of Abdera, was made by Lyſippus: but his ſoldiers dedicated two ſtatues. It appears, indeed, that Pythes was either the leader of certain mercenary troops, or in ſome other inſtance illuſtrious in warlike affairs. Here are alſo ſtatues of boys who were victorious in the courſe, viz. Meneptolemus from Apollonia, which is in Ionia; and the Corcyræan Philon. After theſe follows Hieronymus Andrius, by whom the Elean Tiſamenus was vanquiſhed in wreſtling in the Olympic quinquertium. This was the Tiſamenus who was afterwards employed by the Greeks as a prophet againſt Mardonius and the Medes at Platæa. Near Hieronymus there is a ſtatue of a boy, a wreſtler, who was likewiſe an Andrian. This boy is Procles the ſon of Lycaſtidas: and the former of theſe ſtatues was made by Stomius, and the latter by Somis. The Elean Æſchines, too, was twice victorious in the quinquertium: and ſtatues are raiſed to him equal in number to his victories.

CHAP.

CHAP. XV.

ARCHIPPUS the Mitylenæan, who conquered men in boxing, is alſo celebrated by his fellow citizens on the following account; for they report, that when he was not more than twenty years old he was victorious in the Olympic, Pythian, Nemean, and Iſthmian games. But the ſtatue of Zeno the ſon of Calliteles, who came from Lepreum in Triphylia, and who conquered boys in the ſtadium, was made by the Meſſenian Pyrilampes. I cannot however tell by whom the ſtatue of the Elean Clinomachus, who conquered in the quinquertium was made. The inſcription on the Elean Pantarces ſignifies, that it was dedicated by the Achaians; becauſe he made peace between the Achaians and Eleans, and took care that the captives on each ſide ſhould be exchanged. He conquered too with the vaulting horſe in the Olympic games, and a monument of his victory remains in Olympia. The ſtatue of the Elean Olidas was dedicated by the nation of Ætolians. There is alſo a ſtatue of the Elean Charinus, who conquered in the repeated courſe, and in the armed race. Near him ſtands Ageles Chius the pugiliſt, who conquered boys: and this ſtatue was made by the Sardian Theomneſtus. The ſtatue of the Theban Clitomachus was made by Hermocrates the father of Clitomachus. The illuſtrious achievements of this Clitomachus are as follow. In the Iſthmian games he vanquiſhed men in wreſtling; and on the ſame day bore away the prize in boxing, and conquered in the pancratium. In the Pythian pancratium he was thrice victorious: but in the Olympic games he was declared the ſecond in the pancratium, and in boxing,

to the Thaſian Theagenes. And he was victorious indeed in the pancratium in the forty-firſt Olympiad; and in the following Olympiad he contended both in the pancratium and in boxing.

On the ſame day too the Elean Caprus came forth, who profeſſed himſelf both a wreſtler and a pancratiaſt: and Caprus being declared victor in wreſtling, Clitomachus informed the judges of the games, that, according to juſtice, he ought to engage in the pancratium before he was wounded in boxing. He ſaid, indeed, nothing more than was reaſonable: and in conſequence of this being permitted to contend, he was vanquiſhed in the pancratium by Caprus, but in boxing he employed great ſtrength of mind, and an untamed vigour of body. But the Ionian Erythræans dedicated the ſtatue of Epitherſes the ſon of Metrodorus, who was twice victor in the Olympic, and as many times in the Pythian games. He likewiſe conquered in boxing in the Iſthmean and Nemean games. The Syracuſans, too, publicly dedicated two ſtatues of Hiero; and a third was dedicated by his ſons. A little before this, I have ſhewn that this Hiero was a Syracuſan as well as the king of the ſame name. The Palenſes likewiſe, who form a fourth part of the Cephalenians, have dedicated a ſtatue of the Elean Timoptolis the ſon of Lampis. Theſe Palenſes were formerly called Dulichii. Archidamus, too, the ſon of Ageſilaus, ſtands here: and near him there is a man in a hunting dreſs, with whom I am unacquainted. But any one may know that the ſtatue of Demetrius, who warred againſt Seleucus, and of his ſon Antigonus, were dedicated by the Byzantians. The Spartan Eutelidas, indeed, conquered boys in wreſtling in the thirty-eighth Olympiad,

piad, and was once victorious in the quinquertium: for then, for the firſt time, the conteſt with boys, and afterwards the quinquertium, was introduced.

The ſtatue too of Eutelidas is ancient: and the letters which are cut in the baſe of the ſtatue are obſcure through length of time. After Eutelidas there is again a ſtatue of Areus king of the Lacedæmonians; and near him ſtands the Elean Gorgus. This Gorgus alone, of all the men to the preſent day, was four times victorious in the Olympic quinquertium, once in the repeated courſe, and once in the armed race. The man with boys by his ſide, is ſaid to be Ptolemy the ſon of Lagus. After him follow two ſtatues of Caprus the ſon of Pythagoras, who on the ſame day conquered in wreſtling and in the pancratium. This Caprus was the firſt that, in one day, was victorious in both theſe conteſts. Who his adverſary in the pancratium was I have ſhewn before: but in wreſtling he vanquiſhed the Elean Pæanius, who in the former Olympiad was declared victor in wreſtling. He likewiſe vanquiſhed boys in boxing, in the Pythian games; and again in contending with men, on the ſame day, was victorious in wreſtling and boxing. Caprus, therefore, did not gain his victories without mighty labour, and ſtrenuous exertions.

CHAP. XVI.

THERE are ſtatues too in Olympia of Anauchidas and Pherenicus. Theſe were Elean pugiliſts, who were victorious over boys. But it was the Theſpians that dedicated the ſtatue of Pliſtænus the ſon of Eurydamus, and who led the Ætolians againſt the Gauls. The Elean Tydeus was dedicated by Antigonus the father of Demetrius,

trius, and by Seleucus. The name of Seleucus is illuſtrious among all nations for his achievements, and particularly for the capture of Demetrius. Timon, too, was victorious in the quinquertium of all the Grecian games except the Iſthmian, from which he was excluded, as well as the reſt of the Eleans. The inſcription on his ſtatue ſignifies, among other things, that he partook of the expedition of the Ætolians againſt the Theſſalians, and that through the friendſhip of the Ætolians he preſided over the guard in Naupactus. Not far from the ſtatue of Timon there are ſtatues of Greece and Elis. The ſtatue of Greece is repreſented with one hand crowning Antigonus, who was the tutor of Philip the ſon of Demetrius; and with the other, Philip: but Elis crowns Demetrius, who warred on Seleucus and Ptolemy the ſon of Lagus. Again, the Elean Ariſtides was victorious in the Olympic armed race: and the inſcription on his ſtatue evinces, that he conquered in the Pythian repeated courſe, and, in the Nemean games, in the equeſtrian race with boys. Theſe equeſtrian courſes conſiſt of two repeated races: The emperor Adrian reſtored this mode of running to the Argives, which had been intermitted in the Nemean and Iſthmian games, and permitted it to be celebrated in the winter Nemean games.

Near the ſtatue of Ariſtides the Elean Menalcas ſtands, who was victorious in the Olympic quinquertium; and after him Philonides the ſon of Zotus, who came from the Cretan Cherroneſus. Theſe are followed by the ſtatue of Alexander, the ſon of Philip, who conquered in that courſe which is called *Hemerodromos*, becauſe a great ſpace is run through in one day. After this there is a ſtatue of the Elean Brimias, who vanquiſhed men in boxing; and of Leonidas from Naxos, an iſland in the Ægean ſea.

This

This ſtatue was dedicated by the Pſophidii, a nation of Arcadians. There is alſo a ſtatue here of Aſamon, who conquered men in boxing; and of Nicander, who was twice victorious in the Olympic repeated courſe, and ſix times in the Nemean games in the race and repeated courſe. But Aſamon and Nicander were Eleans: and the ſtatue of the former was made by Daippus, but of the latter by the Meſſenian Pyrilampes. After theſe ſtatues follow the Elean Eualcis, and the Lacedæmonian Seleadas; the former of which conquered boys in boxing, but the latter men in wreſtling. Here, too, a chariot of no great magnitude is dedicated, which belonged to Polypithes Lacon: and upon the ſame pillar there is a ſtatue of the wreſtler Calliteles, the father of Polypithes. With reſpect to their victories, Calliteles conquered in wreſtling, but Polypithes in the horſe-race.

The Pſophidii, too, dedicated the ſtatues of private men among the Eleans, viz. Lampus the ſon of Arniſcus, and Ariſtarchus, either on account of their hoſpitality, or from their benevolence to them for their worth in other reſpects. The Elean Lyſippus ſtands between theſe who vanquiſhed boys in wreſtling: and his ſtatue was made by the Argive Andreas. But the Lacedæmon Dinoſthenes conquered men in the Olympic ſtadium, and placed a pillar with his ſtatue on it in Altis. The road from this Olympic pillar, to the other pillar which is raiſed in Lacedæmonia, is ſix hundred and ſixty ſtadia in length. Every one knows, too, that Theodorus, who was victorious in the quinquertium, Pyttalus the ſon of Lampis, who conquered boys in boxing, and Nelaidas, who was victorious in the ſtadium and armed courſe, were Eleans. It is alſo farther reported of Pyttalus, that he was appointed as an arbitrator, in determining the diſpute between the Arcadians and Eleans

concerning the boundaries of their lands. His ſtatue was made by the Olynthean Sthenis. After this follows Ptolemæus ſitting on a horſe; and near him is the Elean athletic, Pæanius the ſon of Demetrius, who was once victorious in wreſtling in the Olympic games, and twice in the Pythian games. There is alſo a ſtatue of the Elean Cleareſtus, who was crowned in the quinquertium: and a chariot of the Athenian Glaucon the ſon of Eteocles, who was declared victor in the courſe of the perfect chariot-race.

CHAP. XVII.

AND ſuch are the particulars principally worthy of obſervation, which will preſent themſelves to the view of him who walks about Altis in the order we have laid down. But if you paſs from the monument of Leonidas to the great altar, keeping to the right hand, you will obſerve the following things which deſerve to be mentioned. In the firſt place, Democrates the Tenedian, and Crianius the Elean; the latter of which was victorious in the armed courſe, but the former in wreſtling with men. Of theſe ſtatues, that of Democrates was made by the Mileſian Dioniſicles; but that of Crianius by the Macedonian Lyſus. The ſtatues of the Clazomenian Herodotus, and Philinus of Cos, the ſon of Hegepolis, were dedicated by their reſpective countries. For the Clazomenians erected the ſtatue of Herodotus, becauſe he was the firſt of that city who conquered in the ſtadium in contending with boys. But the Coi dedicated that of Philinus, on account of his great renown: for he was five times victorious in the Olympic courſe, four times in the Pythian, and as many in the Nemean games; and in the Iſthmian he was eleven

eleven times victorious. The ſtatue of Ptolemy, the ſon of that Ptolemy who was the ſon of Lagus, was the gift of the Macedonian Ariſtolaus. In this place too there is a ſtatue of the pugiliſt Butas the Mileſian, the ſon of Polynices, who vanquiſhed boys; and of Callicrates of Magneſia in Lethæus, who was twice victorious in the armed courſe. This ſtatue of Callicrates was the work of Lyſippus. After theſe follow Emaution, who conquered in the ſtadium with boys, and Alexibius, who was victorious in the quinquertium. The country of this Alexibius was Hera, an Arcadian town; and his ſtatue was made by Aceſtor. But the inſcription on the ſtatue of Emaution does not inform us who he was, though it is evident that he was an Arcadian.

In the next place, the Colophonians have dedicated the ſtatue of Hermeſianax the ſon of Agoneus, and of Icaſius the ſon of Lycinus by the daughter of Hermeſianax. Each of theſe conquered boys in wreſtling: and the ſtatue of Hermeſianax was publicly dedicated by the Colophonians. Near theſe there are two Elean pugiliſts who vanquiſhed boys, viz. Sthenis, which was made by the Olynthian Choerilus, and Theotimus, the work of the Sicyonian Dætondas. This Theotimus was the ſon of Moſchion, who joined Alexander the ſon of Philip in his war againſt the Perſians. After theſe there are again two Eleans, Archidamus, who conquered in the race with four horſes; and Eperaſtus the ſon of Theogonus, who was victorious in the armed courſe. This Eperaſtus was a prophet belonging to the family of the Clytidæ, as is evident from the latter part of the inſcription on his ſtatue:

From the prophetic Clytidæ I ſprung,
Myſelf a prophet, from the ſacred blood
Deſcended of Melampus' godlike race.

For Melampus was the ſon of Amythaon, Mantius of Melampus, Oicles of Mantius, and Amphiaraus of Oicles. Alcmæon was the ſon of this Amphiaraus, who by the daughter of Phegeus had a ſon of the name of Clytius. This Clytius migrated to Elis, refuſing to aſſociate with the brothers of his mother, becauſe he knew that they had attempted the death of Alcmæon.

After this you will ſee the ſtatues of men of no great renown, mingled with offerings. The firſt among theſe is the Elean Alexinicus, the work of the Sicyonian Cantharus. This Alexinicus conquered boys in wreſtling. Then follows Gorgias the Leontine, which they report was dedicated by Eumolpus, the great grandſon of Deicrates, who was married to the ſiſter of Gorgias. The father of this Gorgias was Carmantis; and he is ſaid to have been the firſt that reſtored the art of compoſing ſtudied ſpeeches, which was at that time almoſt univerſally neglected, and had ſunk into oblivion through the few by whom it was poſſeſſed. They report, too, that Gorgias, on account of his eloquence, was celebrated in the grand aſſembly at the Olympic games, and rendered himſelf illuſtrious by the embaſſy to the Athenians, which he executed in conjunction with Tiſias: though, indeed, Tiſias both added other ornaments to the art of ſpeaking, and compoſed an oration concerning a pecuniary ſtrife for a Syracuſan woman, and this with ſuch weighty perſuaſions, that he ſurpaſſed all the orators of his time. But Gorgias was much more illuſtrious among the Athenians then Tiſias: and Jaſon, who reigned in Theſſaly, eſteemed Gorgias much more than Polycrates, who was by no means the laſt among the Athenians for eloquence. They ſay, too, that Gorgias lived to the age of one hundred

and five years. And the city of the Leontines, which was formerly laid waſte by the Syracuſans, is at preſent reſtored.

CHAP. XVIII.

IN the ſame place there is alſo a brazen chariot of the Cyrenæan Cratiſthenes; into which Victory and Cratiſthenes himſelf are repreſented aſcending. It is evident therefore from hence, that he was victorious with horſes. It is reported, that Cratiſthenes was the ſon of the racer Mnaſeas, who was ſurnamed by the Greeks Libs. Pythagoras Rheginus was the artificer of this Olympic gift. I have diſcovered, too, that there is a ſtatue of Anaximenes in this place, who wrote an account of the ancient affairs of the Greeks, and of the tranſactions of Philip and Alexander. The Lampſaceni paid him this honour in Olympia in memorial of his worth. For Alexander the ſon of Philip was by no means of a diſpoſition perfectly gentle, but on the contrary ſubject to fits of violent anger. Anaximenes, therefore, when Alexander was once vehemently enraged with the Lampſaceni, and threatened them with the greateſt evils, becauſe they had either revolted to the king of the Perſians, or were ſuſpected of having done ſo, mitigated his wrath by the following ſtratagem. When through anxiety for their wives, children, and country, they ſent Anaximenes to Alexander to ſupplicate for them, as he had formerly been known both to Alexander and Philip; and when Alexander, knowing the cauſe of his coming, had ſworn by the gods of the Greeks, that he would do every thing con-

trary to the entreaties of Anaximenes—then Anaximenes addreſſed him as follows: "O, king! I beſeech you to grant me this favour, that the women and children of the Lampſaceni may be enſlaved, that the city may be entirely razed from its foundation, and that their temples of the gods may be burnt." But Alexander, who could not find any means of eluding this ſophiſm, and calling to mind the neceſſity of his oath, unwillingly pardoned the Lampſaceni.

This ſame Anaximenes, too, appears to have revenged himſelf on an enemy in a very ſkilful manner indeed, but at the ſame time invidiouſly. For being naturally a ſophiſt, and imitating the diſcourſes of the ſophiſts, in conſequence of a diſagreement taking place between him and Theopompus the ſon of Damaſiſtratus, he wrote a book againſt the Athenians, Lacedæmonians, and Thebans full of revilings: and as he was a moſt accurate imitator, he had copied the manner of Theopompus in this book in the moſt exquiſite degree; and, therefore, circulated it through all the Grecian cities with the name of Theopompus prefixed to it. In conſequence of this, Theopompus was hated by every part of Greece. Indeed, prior to Anaximenes, no one ever attempted to make an extemporary oration. As to the verſes upon Alexander, they do not appear to me to have been compoſed by Anaximenes. Again, Sotades was victor in the longer Olympic courſe in the ninety-ninth Olympiad. He was announced a Cretan, as indeed he was: but in the Olympiad following this, having received money from the Epheſians in common, he called himſelf an Epheſian; for which offence he was puniſhed with exile by the Cretans. The ſtatues of the Athletæ that were firſt dedicated in Olym-

pia, were thoſe of Praxidamas Æginetes, who conquered in boxing in the fifty-ninth Olympiad; and of Rhexibius the Opuntian, who was victorious over the pancratiaſts in the ſixty-firſt Olympiad. Theſe ſtatues are placed not far from the pillar of Œnomaus. They are made too of wood: but that of Rhexibius is from the fig-tree, and that of Praxidamas from the cypreſs-tree, and is leſs damaged than the other.

CHAP. XIX.

IN Altis too there is a fountain of porous ſtone, near the northern part of the temple of Juno: for the ſouthern part belongs to the temple of Saturn. Above this fountain there are treaſuries, ſuch as the Greeks dedicate to Apollo. There is alſo a treaſury in Olympia, which is called the treaſury of the Sicyonians. This was dedicated by Myron the Sicyonian tyrant, in conſequence of having obtained a victory in the chariot-race in the thirty-third Olympiad. In this treaſury he made two bed-chambers, one after the Doric, and the other after the Ionic manner. They are both of braſs, and I have myſelf ſeen them: but I am not certain whether or not they are of Tarteſian braſs, though this is aſſerted by the Eleans. They report, indeed, that Tarteſſus is a Spaniſh river; that it pours itſelf into the ſea from two mouths; and that there is a city of the ſame name with this river, ſituated in the middle of the mouths of the river. This river, which is the greateſt in Spain, and which ebbs and flows like the ſea, was called by men of a latter age Bætis. But there are thoſe who think that Carpeia, a city of Iberia, was formerly called Tarteſſus.

In

In Olympia too there is an inſcription on the leſſer of the bed-chambers, which ſignifies that the weight of the braſs is equivalent to five hundred talents; that it was publicly dedicated by the Sicyonians; and that it was made by Myron.

In this treaſury there are three quoits, which they uſe in the conteſt of the quinquertium. There is alſo a ſhield in it covered with a lamina of braſs, and adorned in its inward parts with various pictures: a helmet beſides, and greaves. The inſcription on theſe arms ſignifies, that theſe are ſpoils dedicated to Jupiter by the Myones. Who theſe people are is far from being determined. I remember, indeed, that Thucydides, in his account of the Locrians, mentions among other cities which are near Phocis the Myonenſes. The Myones, therefore, that are mentioned in the ſhield, are in my opinion the ſame with the Myonenſes in the continent of Locris. But the letters on the ſhield, through length of time, are almoſt all of them nearly aboliſhed. There are likewiſe other things placed here which deſerve to be related. A ſword of Pelops, the hilt of which is of ivory and gold; and a horn of Amalthea, which was the gift of Miltiades the ſon of Cimon, who was the firſt of that houſe that reigned in the Thracian Cherroneſus. The following inſcription is on the horn, and is written in ancient Attic letters:

Me Cherroneſus, when Aratus' walls
Conducted by Miltiades it took,
Sent as an offering to Olympian Jove.

There is alſo a ſtatue of Apollo made of box-wood in the ſame place. The head of this ſtatue is covered with gold, and is ſaid to have been dedicated by the Locrians who dwell

dwell near the promontory Zephyrium. The artift by whom it was made was the Crotonian Patrocles, the fon of Catyllus.

Near this treafury of the Sicyonians there is a treafury of the Carthaginians, which was made by Pothæus, Antiphilus, and Megacles. In it are the following offerings: a Jupiter of a great magnitude, and three linen coats of mail. Thefe were the gifts of Gelo, and the Syracufans, when they conquered the Carthaginians, either in a naval or land engagement. The third and fourth treafury is the gift of the Epidamnians. In this there is Atlas fuftaining the heavens; Hercules; an apple-tree belonging to the Hefperides; and a dragon folding itfelf about the tree. All thefe are of cedar, and were made by Theocles the fon of Etylus. The infcription on the heavens fignifies, that one Autonomus had thefe made for his fon. But the Hefperides (for they were transferred to another place by the Eleans) are at prefent in the temple of Juno. The treafury itfelf was made for the Epidamnians, by Pyrrhus and his children Lacrates and Hermon. The Sybaritæ too built a treafury, which is next to that of the Epidamnians. Thofe, indeed, that have more minutely inveftigated the particulars refpecting Italy and its cities, fay, that Lupias, which is fituated between Brundufium and Hydrus, has changed its name; becaufe it was formerly called Sybaris. In this place there is a port built for fhips, the work of the emperor Adrian. Near the treafury too of the Sybarites, there is a treafury which was dedicated by the Libyans in Cyrene. In this there are images of the Roman emperors.

But the Carthaginians drove the Selinuntii from their refidence in Sicily. Thefe people, before this calamity befel

befel them, dedicated a treaſury to Olympian Jupiter. In this treaſury there is a Bacchus, whoſe face, feet, and hands are made of ivory. But in the treaſury of the Metapontines (for this follows that of the Selinuntii) there is a ſtatue of Endymion. All the parts of this ſtatue except the garment are made of ivory. What, indeed, was the cauſe of the deſtruction of the Metapontines I have not been able to find. At preſent nothing of their city remains but a theatre, and the incloſure of the walls. The Megarenſes alſo, who dwell near the Attic land, built a treaſury, and dedicated in it images made of cedar, and painted with gold, ſo as to reſemble flowers, viz. the battle of Hercules with the river Achelous. Jupiter, too, and Deianira are preſent: Mars ſtands by Achelous, and Minerva by Hercules, as being his aſſiſtant in war. Theſe are now placed with the Heſperides in the temple of Juno. About the top of the treaſury the battle of the gods and giants is repreſented; and a ſhield is dedicated on the top, with an inſcription ſignifying, that the Megarenſes dedicated the treaſury from the ſpoils of the Corinthians. I am of opinion, that the Megarenſes obtained this victory when Phorbas was the Athenian archon. This Phorbas governed them during his life: for the Athenians had not then adopted the mode of governing by annual magiſtrates; nor had the Eleans began to number their events by Olympiads. The Argives, too, are ſaid to have been partakers of this expedition againſt the Corinthians. The Megarenſes, indeed, dedicated a treaſury in Olympia ſome years after this battle. It is probable that the offerings in this treaſury are ancient, as they were made by the Lacedæmonian Dontas, who was the diſciple of Dipœnus and Scyllis. The laſt of all the treaſuries is near

the

the ſtadium; and the inſcription on it ſignifies, that both the treaſury and the ſtatues which it contains were dedicated by the Gelones. The ſtatues, however, are not to be found in it at preſent.

CHAP. XX.

THE Saturnian mountain, agreeable to what I have already obſerved, extends to that foundation upon which the treaſuries are placed. On the ſummit of this mountain, thoſe that are called *Baſilai* ſacrifice to Saturn in the vernal equinox, and in that month which is called by the Eleans *Elaphias*. But in the boundaries of the Saturnian mountain, and towards the north, there is a temple of Lucina, between the treaſuries and the mountain. In this temple Soſipolis the dæmon, belonging to the country of the Eleans, is worſhipped. The goddeſs herſelf they call *Olympia*; and they chooſe every year a prieſteſs who preſides over her ſacred rites. But the old woman who miniſters to Soſipolis, preſerves her chaſtity agreeable to the law of the Eleans, and offers herſelf the expiations of the people's guilt to the god. In the fore part of the temple (for the temple is divided into two parts) there is an altar of Lucina, and an entrance near it: but in the interior part of the temple Soſipolis is honoured; and no one is permitted to enter into this part, except the perſon that miniſters to the god, who has a white veil which covers her head and face. In this temple of Lucina, too, virgins and married women remain, and ſing a hymn to the goddeſs. They likewiſe burn all various odours in honour of her divinity, but do not think it proper to make a libation

a libation with wine in her ſacred rites. They ſwear, too, by Soſipolis in affairs of the greateſt moment.

It is likewiſe ſaid, that when the Arcadians led an army into Elea, and the Eleans oppoſed them, a woman with a young child at her breaſt came to the Elean commanders, informing them that the child was her own, and that ſhe was come in conſequence of a dream to fight in conjunction with the Eleans. The commanders of the army, therefore (as they thought it proper to believe in the woman's relation), placed the child naked before the army. And when the Arcadians began to engage the Eleans, the child became a dragon. At this ſpectacle the Arcadians were ſo terrified, that they immediately betook themſelves to flight: and the Eleans having vigorouſly purſued them, and gained a ſplendid victory, immediately called the god by the name of *Soſipolis*, or the preſerver of the city. In the place, too, into which the dragon retreated after the battle, they raiſed a temple. But they thought it proper that Lucina ſhould be worſhipped together with him, becauſe the goddeſs herſelf produced the boy to mankind. Of the Arcadians, too, that fell in this engagement, there is a ſepulchre on the further bank of the river Cladeus towards the weſt. Near the temple of Lucina there are ruins of a temple of Celeſtial Venus; and they even now ſacrifice on the altars which remain.

But within Altis, in the road through which the ſacred pomp paſſes, there is a building which they call *Iphodamion*, which takes up an acre of ground in extent, and is ſurrounded with a wall of ſtone. Women once every year enter into this building, ſacrifice to Hippodamia, and celebrate her with other honours. They report, that Hippodamia fled to Midea, a town in Argolis, when Pelops was

was inflamed with the moſt violent anger againſt her, on account of the death of Chryſippus; but that afterwards Pelops, admoniſhed by an oracle, brought the bones of Hippodamia to Olympia. But at the extremity of the ſtatues of the fined Athletæ, there is an entrance which they denominate occult. Through this the judges of the games and the Athletæ enter to the ſtadium. But the ſtadium itſelf is a heap of earth, and in it ſeats are raiſed for thoſe who preſide over the games. Oppoſite to theſe ſeats there is an altar of white ſtone. A woman, who was the prieſteſs of Ceres, and whoſe name was Chamynes, is repreſented ſitting on this altar, and beholding the Olympic games. This woman too receives other honours from the Eleans. But they do not exclude virgins from beholding the games. Near the extremity of the ſtadium, where the barriers of the races are fixed, the ſepulchre of Endymion, according to the Eleans, is to be ſeen. Above that part of the ſtadium, too, in which the judges of the games ſit, there is a plain deſtined to the horſe-racers, and in this place the barriers of the horſes are contained. The figure of theſe barriers reſembles that of a ſhip's beak; and this beak is turned towards the courſe. But in that part where the beak joins to the porch which is called *Agnamptos*, or *unbent*, there the beak extends itſelf.

On the extremity too of the beak there is a brazen dolphin upon a rule. But each ſide of the barriers is more than four hundred feet in length. Small dwelling places are built in theſe: and theſe habitations are allotted to ſuch as engage in the conteſt with horſes. A nautical rope, too, is extended before the chariots and vaulting horſes as a barrier. But an altar of crude tiles is raiſed near the middle of the beak; and this is freſh plaſtered every Olym-

Olympiad. Upon the altar there is a brazen eagle with its wings widely expanded. This eagle, when a certain perſon belonging to the races moves a machine within the altar, raiſes itſelf on high, and ſeems to the ſpectators as if going to fly away. Thoſe barriers too are firſt of all removed, which are extended on each ſide towards the porch Agnamptos: and the horſes that ſtand near theſe ſtart the firſt. Theſe, when they have arrived at the ſecond rank of horſes, have the barriers opened to them in the ſecond order: and this takes place through all the ranks of horſes, till they become equalized at the beak. When, therefore, they are all collected here, the art of the charioteers, and the ſwiftneſs of the horſes are conſpicuouſly evinced. It was one Cleoetas that firſt invented this form of the barriers, and who was ſo celebrated for the invention, that the following epigram was inſcribed on his ſtatue at Athens:

I Cleoetas, from Ariſtocles ſprung,
Firſt for th' Olympic games the barriers fram'd.

They report, too, that Ariſtides after Cleoetas, added ſomething to this invention. But the other ſide of the Hippodrome is more extended; and is formed from earth raiſed in a heap. Near the end of it is the Taraxippos, which is the dread of horſes, and is in the ſhape of a round altar. It is was ſo called, becauſe the horſes, while they run round it, are ſeized with a vehement dread without any apparent cauſe, and are ſo diſturbed from this terror, that chariots are often broken in pieces, and the charioteers wounded. On this account the charioteers ſacrifice on this altar, and ſuppliantly entreat Taraxippos to be propitious to them.

There are different opinions among the Greeks reſpecting

ſpecting this Taraxippos. For ſome ſay, that it is the ſepulchre of a native of this place, who was a ſkilful horſeman, and that his name was Olenius, from whom the rock in Elea is called Olenia. But, according to others, it is the tomb of Dameon, who aſſociated with Hercules in his expedition againſt Augeas, and who was ſlain together with the horſe on which he rode by Cteatus the ſon of Actor. They add, that both he and his horſe were buried here in one common tomb. Others again aſſert, that this empty heroic monument was made by Pelops for Myrtilus; that he ſacrificed on it, in order to appeaſe the anger of Myrtilus, for having been ſlain by him; and that the tomb was called Taraxippos, becauſe the horſes of Oenomaus were diſturbed by the art of Myrtilus. There are ſome that aſſert, that it is Oenomaus himſelf, who thus terrifies the horſes in the courſe. I have likewiſe heard ſome referring the cauſe of this affair to Alcathous the ſon of Parthaon, who being ſlain in this part of the country by Oenomaus, on account of the wedding of Hippodamia, and buried in this place, exhibits himſelf a malevolent, and not a beneficent dæmon to courſers, in conſequence of the injury which he ſuſtained in the Hippodrome.

According to a certain Egyptian, Pelops received ſomething from Amphion, and buried it in this place, by the ſecret power of which the horſes of Oenomaus were then terrified; and all horſes through this have been frightened ever ſince in a ſimilar manner. This Egyptian, too, was of opinion, that both Amphion and the Thracian Orpheus were ſkilful magicians; and that, in conſequence of their incantations, wild beaſts followed Orpheus, and ſtones came to Amphion, in order to enable him to raiſe the

walls of Thebes. Thoſe, however, appear to me to ſpeak moſt probably, who ſay, that Taraxippos is an appellation of equeſtrian Neptune. There is alſo in Iſthmus a Taraxippos; and this was Glaucus the ſon of Siſyphus, who died through thoſe horſes which Acaſtus employed in celebrating funeral games in honour of his father. But in the Nemea of the Argives, there is not any hero who injures the horſes: but there is a ſtone above the place where the horſes turn, of a glittering colour, the ſplendour of which terrifies the horſes like the radiance of fire. The Taraxippos, however, in Olympia, far tranſcends this in producing terror in the horſes. Near one of the goals too there is a brazen ſtatue of Hippodamia, holding a fillet, and preparing to crown Pelops for his victory.

CHAP. XXI.

BUT the other part of the Hippodrome is not a heap of earth, but a hill, though not a lofty one. Towards the extremity of this hill there is a temple of Ceres, under the appellation of Chamyne. Some are of opinion, that this is an ancient name; becauſe the earth in this part opened to receive the chariot of Pluto, and again cloſed. But, according to others, there was a man of the name of Chamynus, a Piſæan, who was ſlain by Pantaliontes the ſon of Omphalion (who ſeized on the government of Piſa, and ſolicited the Piſæans to revolt from the Eleans), becauſe he oppoſed himſelf to the tyrant. They add, that this temple of Ceres was built out of the poſſeſſions of Chamynus. But the Athenian Herodes, in the gymnaſium in Olympia, dedicated new ſtatues of Proſerpine and

and Ceres, of Pentelican ſtone, inſtead of the old ones. In this gymnaſium, the quinquertiones and racers exerciſe themſelves in their conteſts. There is a foundation, too, in the open air of ſtone, in which formerly a trophy was erected in memorial of having vanquiſhed the Arcadians. On the left hand of the entrance to this gymnaſium there is a leſſer incloſure, in which the wreſtlers among the Athletæ exerciſe themſelves. Thoſe habitations of the Athletæ which look towards the ſouth-weſt and the weſt, are near that porch of the gymnaſium which looks towards the eaſt. After you have paſſed over the river Cladeus, you will ſee the ſepulchre of Oenomaus, which is raiſed from earth, and encloſed with ſtones. Above the tomb there are ruins of houſes, which, they report, were the ſtables of Oenomaus. The boundaries of this country towards Arcadia belong at preſent to the Eleans, but at firſt were poſſeſſed by the Piſæans: and theſe boundaries exiſt even at preſent.

Beyond the river Erymanthus, and near the top of the mountain Saurus, as it is called, there is a ſepulchre of Saurus, and a temple of Hercules in a ruinous condition. They report, that this Saurus infeſted travellers and the natives; and that at length he was ſlain by Hercules, and gave a name to the place. The river which flows from the ſouth into the Alpheus, oppoſite to the mountain Erymanthus, divides the Piſæan land from Arcadia. The name of this river is Diagon. After leaving the tomb of Saurus, at about the diſtance of forty ſtadia, you will ſee a temple of Æſculapius, under the appellation of Demænetus, which was the name of its builder. Not far from hence there is a temple of Bacchus Leucyanitas; near which the river Leucyanias flows. This river deſcends

from the mountain Pholoe, and pours itſelf into the Alpheus. Having paſſed over the Alpheus from hence, you will enter the borders of the Piſæans. In this place, the firſt thing which preſents itſelf to the view is the ſummit of a mountain, which raiſes itſelf to an acute vertex. After this follow the ruins of the city Phrixa, and a temple of Minerva, who is called Cydonia. All theſe at preſent are reduced to the ſhape of an altar. They report, that Clymenes, who was one of the deſcendants of the Idæan Hercules, dedicated this temple; and that he came from Cydonia a Cretan town, and from the river Jardanus. The Eleans likewiſe ſay, that Pelops before he contended with Oenomaus ſacrificed to Minerva Cydonia. Departing hence to a little diſtance, you will arrive at the river Parthenia, on the banks of which there is a ſepulchre of the horſes of Marmax. It is ſaid, that this Marmax was the firſt of Hippodamia's ſuitors, and that on this account he was ſlain by Oenomaus before the reſt. They add, that the names of his mares were Parthenia and Eripha; and that Oenomaus ſacrificed them at the tomb of Marmax, and buried them in that place. The name Parthenia, therefore, was given to the river from one of the mares of Marmax.

In this part of the country too there is another river, which is called Harpinnates; and not far from this river there are ruins of the city Harpinne, and particularly altars belonging to it. They report, that Oenomaus built this city, and called it Harpinne after the name of his mother. On departing from hence, and at no great diſtance, you will ſee a lofty pile of earth, which is the tomb of the ſuitors of Hippodamia. They ſay, therefore, that Oenomaus buried them near each other, and not in a

ſplendid manner. But Pelops afterwards raiſed a ſepulchre for them in common, both that he might honour them, and give celebrity to Hippodamia. It appears to me, however, that Pelops, in raiſing this ſepulchre, had no other intention than to evince that he ſlew Oenomaus, for his putting to death ſo many and ſuch illuſtrious men. Theſe men, according to the verſes which are called the great Eoeæ, were ſlain by Oenomaus in the following order: Firſt Marmax, and then Alcathous the ſon of Parthaon; after theſe Euryalus, Eurymachus, and Crotalus. The parents of theſe, and the places of their nativity, I have not been able to diſcover. Acrias, who was ſlain after theſe, may be eaſily ſuppoſed to be a Lacedæmonian, and the builder of Acriæ. After Acrias, they ſay, that Capetus, Lycurgus, Laſius, Chalcodon, and Tricolonus, were ſlain by Oenomaus. According to the Arcadians, this Tricolonus was the grandſon of Tricolonus the ſon of Lycaon. After Tricolonus, Ariſtomachus, Prias, Pelagon, Æolius, and Cronius fell in the courſe. Some, too, number among theſe Erythrus the ſon of Leucon, and the grandſon of Athamas, from whom a ſmall town of the Bœotians was denominated; juſt as the Æolian Magnetus were denominated from Æolus. The ſepulchre therefore of theſe is in this place: and they ſay that Pelops, when he reigned over the Piſæans, performed funeral rites every year at this tomb.

CHAP. XXII.

DEPARTING from hence to the diſtance of a ſtadium, you will ſee the remains of a temple of Diana Cordace. The goddeſs was thus denominated, becauſe the companions of Pelops, when they inſtituted games in her honour, on account of their victory, danced alſo at Sipylus, in that manner which is adopted by their country, and which from its comic nature is called *Cordax*. Not far from this temple there is a building of no great magnitude, and in it a brazen cheſt, which contains the bones of Pelops. But there are no longer any remains either of the walls or other buildings; but the place is on all ſides ſurrounded with vines where once the city Piſa ſtood. They ſay, that the founder of this city was Piſus the ſon of Perieres, and the grandſon of Æolus. The Piſæans, indeed, attracted to themſelves a voluntary deſtruction, in conſequence of being hated by the Eleans through endeavouring to eſtabliſh the Olympic games inſtead of the Eleans. For, in the eighth Olympiad, the Eleans called to their aſſiſtance the Argive Phidon, who was the moſt inſolent tyrant in Greece, and together with him eſtabliſhed the games. But in the thirty-fourth Olympiad the Piſæans, and their king Pantaleon the ſon of Omphalion, having collected together an army from all their neighbouring provinces, celebrated the Olympic games inſtead of the Eleans. Theſe Olympiads, together with the one hundred and fourth Olympiad which were inſtituted by the Arcadians, are called by the Eleans Anolympiads, and are not inſerted in their catalogue of Olympiads. But in the

eighty-fourth Olympiad, Damophon the ſon of Pantaleon was ſuſpected by the Eleans, becauſe, when they entered the Piſæan land in an hoſtile manner, he perſuaded them with prayers and oaths to return home without accompliſhing their deſign. Pyrrhus, however, the ſon of Pantaleon reigning after his brother Damaphon, the Piſæans voluntarily warred on the Eleans: and at the ſame time the Maciſtii and Scilluntii revolted from the Eleans. Theſe indeed from Triphyly: but from among the other neighbouring provinces the Diſpontii revolted. For theſe were on the moſt amicable terms with the Piſæans, and referred the origin of their city to Diſponteus the ſon of Oenomaus. However the Piſæans, and all that aided them in the war, were overthrown by the Eleans.

On leaving Olympia, and paſſing through the mountainous road, you will ſee the ruins of the Elean Pylus. And from Elis to Pylus there is a diſtance of eighty ſtadia. This city, as I have before obſerved, was built by the Megarenſian Pylus the ſon of Cleſon. But being ſubverted by Hercules, and afterwards reſtored by the Eleans, it was for ſome time uninhabited. Near Pylus the river Ladon falls into the Peneus. And the Eleans aſſert, that Homer alludes to this Pylus, when he ſays:

> "Sprung from Alphëus' ſtream, that widely pours
> Its copious waters through the Pylian land."

And, indeed, in my opinion, they ſpeak probably. For the Alpheus flows through this country: and the verſes cannot be referred to any other Pylus, as the Alpheus does not flow through that part of the Pylian land which is above the iſland Sphacteria; nor do we know of any city in Arcadia which was ever called by this name. But the village Heraclea,

rackea, which belongs to the Eleans, is diſtant from Olympia about fifty ſtadia: and near it is the river Cytherus. There is a fountain which pours itſelf into this river: and near the fountain there is a temple ſacred to the Nymphs. The names of theſe Nymphs are Calliphæa, Synallaxis, Pegæa, Iaſis: but they are called in common Ionides. Thoſe that waſh in theſe waters are freed from wearineſs of body, and all various pains. But they report, that the Nymphs were denominated by Ion the ſon of Gargettus, who brought a colony into this place from Athens.

If you are willing to come to Elis through the plain, after you have journeyed to the diſtance of one hundred and twenty ſtadia, you will arrive at Letrini. But between Letrini and Elis there is a diſtance of one hundred and eighty ſtadia. Letrini was a ſmall town from the firſt, and was built by Letreus the ſon of Pelops. At preſent, however, but a few of its houſes remain: and there is a temple in it of Diana Alphæa with a ſtatue. They report, that the goddeſs was thus denominated on the following account: Alpheus was enamoured with Diana; but finding that he could not perſuade her to marry him either by ſupplications or any other means, he had the boldneſs to offer violence to the goddeſs. Diana in conſequence of this fled from Alpheus, and drew him on purſuing her, till ſhe came to Letrini, and to that part of it where her myſteries are celebrated all the night long, and at which ſhe was accuſtomed to be preſent. Here, as ſhe ſuſpected the intentions of Alpheus, ſhe and the Nymphs that were preſent with her covered his face with mud; and as Alpheus by this means could not diſtinguiſh Diana from the nymphs, ſhe departed from the place, and eluded his purſuit. But from this circumſtance the Letrinæi called the goddeſs

goddeſs Alphæa; i. e. from the love of Alpheus towards her. The Eleans, however, whoſe friendſhip with the Letrinæi is of a very ancient date, aſſert, that they received the religious ceremonies belonging to Diana Elaphiæa from the Letrinæi; and that theſe ceremonies were at firſt called Alphiæan, but the word being corrupted by length of time, they were afterwards called Elaphiæan. But to me it appears, that the goddeſs was called Elaphiæa by the Eleans, from the hunting of ſtags. The Eleans however report, that a woman whoſe name was Elaphia, and who was a native of this place, was the nurſe of Diana, and that from her the goddeſs was denominated. But at about the diſtance of ſix ſtadia from Letrini there is a lake of ever-running water, which flows in a right line, and is about three ſtadia in extent.

CHAP. XXIII.

IN Elis too there is an ancient gymnaſium, which deſerves to be mentioned, in which the Athletæ, before they engage in the Olympic games, are accuſtomed to exerciſe themſelves in every particular which the rites of their anceſtors require. Within the walls lofty plane-trees are planted through the Hippodrome; and the whole of this incloſure is called Xyſtus, becauſe Hercules the ſon of Amphitryon, when he uſed to ſtrengthen himſelf by daily exerciſes, in order to the endurance of labour, cleared this place of all the thorns which grew in it. There is another circus ſeparated from this which the natives call *Sacred*. That circus, too, is apart from this in which the racers and quinquertiones run that deſign to engage in the games.

In

In the gymnaſium too there is a place which they call Plethrium, In this place the judges of the games contend, who are either illuſtrious for their age or their art. They contend too in wreſtling. In this gymnaſium there are altars of the gods, viz. of the Idæan Hercules, who is called *the Helper;* of Love; and of that divinity which the Eleans and Athenians call Anteros: of Ceres likewiſe and her daughter. There is no altar to Achilles here, but there is an empty ſepulchre, which was dedicated to him by the command of an Oracle. When the Paneguris, or public feſtival commences, and the ſun on the ſtated day of the ſolemnity declines to the weſt, the Elean women, among other honours which they pay to Achilles, violently beat themſelves. There is likewiſe another leſſer incloſure of the gymnaſium contiguous to the greater, and which is called the Quadrangle from its figure. The Athletæ exerciſe themſelves in wreſtling in this incloſure, and ſuch as being at leiſure from wreſtling contend with ſofter coats of mail.

In this place, too, one of thoſe ſtatues is to be ſeen which were dedicated to Jupiter from the fine of the Smyrnæan Soſander, and the Elean Polyctor. There is alſo a third incloſure of the gymnaſium, which is called Maltho, on account of the ſoftneſs of the ground. This place is open to youth all the time of the Paneguris or grand feſtival. But in a corner of the Maltho there is a ſtatue of Hercules, which extends no farther than to the ſhoulders, and a figure of one of the fillets which are uſed by wreſtlers. There is likewiſe a Cupid in this place, and the divinity which is called Anteros. Cupid holds in his hand a branch of a palm-tree, and Anteros endeavours to take it from him. On each ſide of the entrance to the

Maltho,

Maltho, there is a ſtatue of a boy that was a pugiliſt. The Elean *Nomophylax*, or *guardian of the laws*, told me, that this boy came from that Alexandria which is above the iſland Pharos, and that his name was Serapion. This boy was honoured by the Eleans, becauſe happening to come to Elis during a ſcarcity of proviſions, he gave them a conſiderable quantity of corn. But the period in which he was crowned and benefited the Eleans, was the two hundred and ſeventeenth Olympiad. In this gymnaſium too the Eleans have a place of conſultation; and ſpecimens are here exhibited, both of extemporary orations and writings of every kind. This place is called Lalichmion, after his name by whom it was raiſed. Shields are ſuſpended all round it merely for ornament, and not for the purpoſes of war. As you proceed from the gymnaſium to the baths, there is a road which is called *Siope*, or *the ſilent*, and a temple of Diana *Philomeiran*, or *the friend of youth*. This appellation was given the goddeſs from the vicinity of her temple to the gymnaſium. But they report, that the road was called Silent, becauſe the ſpies that were ſent from Oxylus to explore the affairs of the Eleans, having mutually exhorted each other on the road, ceaſed to diſcourſe any farther when they drew near the walls, and endeavouring by liſtening to hear the diſcourſe of the beſieged, ſecretly came into the city along this road; and having gained the intelligence they deſired, returned ſafe to the Ætolians. And from this ſilence of the ſpies, the road was denominated.

CHAP.

CHAP. XXIV.

ANOTHER paſſage from the gymnaſium leads to the forum, and to that place which they call Hellanodicon. This place is above the tomb of Achilles; and the Hellanodicæ, or judges of the games, paſs through this into the gymnaſium. Here, before the riſing of the ſun, they aſſemble the racers; but, when it is mid-day, thoſe that engage in the quinquertium and other heavier conteſts. But the forum of the Eleans is not like that of the Ionians, and of ſuch cities as border on the Ionians; for it is conſtructed after a much more ancient manner. Porches too are built in it, ſeparated from each other, with paſſages through them. This forum at preſent is called the Hippodrome; and the natives rear in it their horſes. But of theſe porches, that which is towards the ſouth is built after the Doric manner; and is divided by pillars into three parts. In this porch the judges of the games for the moſt part ſit the whole day: and near theſe pillars there are altars dedicated to Jupiter. There are likewiſe altars in that part of the forum which is in the open air, but there are not many of theſe. Theſe altars are removed without any great labour; for they are raiſed in a haſty kind of manner. As you proceed along this porch to the forum, you will ſee on the left hand, and near the extremity of the porch, the Hellanodicon. There is a road too which divides this from the forum. But in this Hellanodicon, thoſe who are choſen to preſide over the games reſide for ten ſucceſſive months; and all that time they are taught by the Nomophylacæ, or preſervers of the law,

every

every thing pertaining to the celebration of the games. Contiguous to that porch in which the judges of the games reſide all the day there is another porch, and a road between theſe two. This porch the Eleans call Corcyraïca. For, ſhortly after the Corcyrenſes had plundered the Elean land, the Eleans brought much ſpoil from many parts of Corcyra, and from the tenth part of the ſpoil raiſed this porch. It is built after the Doric manner, and has a twofold order of pillars, one of which reaches to the forum, and the other to the parts beyond the forum. But its middle part is not ſupported by pillars, but by a wall, on each of whoſe ſides there are ſtatues.

Near that part of the porch which is towards the forum there is a ſtatue of Pyrrho the ſon of Piſtocrates, who was a ſophiſt, and one that in every oration ſtudied the means of procuring firm aſſent. The ſepulchre of this Pyrrho is not far from the city of the Eleans. The place where it ſtands is called Petra, or a ſtone; and this was the ancient name of an Elean town. In that part of the forum which is in the open air, the Eleans have a moſt ſplendid temple and ſtatue of Apollo Aceſius. This name has the ſame meaning with the Alexicacos of the Athenians. But in another part there are ſtone ſtatues of the Sun and Moon. That of the Moon has horns on its head; but rays iſſue from the head of the Sun. The Eleans too have a temple of the Graces. The ſtatues in it are of wood, but their garments are golden. The faces, hands, and feet of theſe ſtatues are of white ſtone; and one of them holds a roſe, another a dice, and a third a ſmall leaf of myrtle. It is eaſy to conjecture the meaning of their holding theſe; for the roſe and myrtle are ſacred to Venus, and adapted to her on account of their beauty; and

and the Graces above all the divinities are attributed to Venus. But the dice, or ankle-bone, alludes to the ſporting of youths and virgins, which though foreign from a more advanced age, is proper to youth. On the right hand of the ſtatues of the Graces, and on the ſame baſe, there is a ſtatue of Love. There is alſo a temple of Silenus here, which is dedicated to Silenus alone, and not to Bacchus in conjunction with him. Intoxication extends wine to him in a cup. But that the Sileni are of a mortal race, may be conjectured with the higheſt degree of probability from their ſepulchres. For in the land of the Hebrews there is a ſepulchre of a Silenus, and among the Pergamenians of another Silenus. In the forum too of the Eleans I have ſeen a temple, which is conſtructed as follows: It is not lofty; it is without walls; and the roof is ſupported by oaken pillars. The natives univerſally agree that this is a tomb; but they do not relate who it is that is buried in it. If, indeed, an old man of whom I enquired about this affair aſſerted the truth, this temple is the ſepulchre of Oxylus. And laſtly, in this forum there is a building of thoſe that are called the ſixteen women: and in this building they weave a veil for Juno.

CHAP. XXV.

AFTER the forum there is an ancient temple, which is circularly inveſted with porches and pillars: but the roof of the temple has fallen off, and no ſtatue remains. This temple was dedicated to the Roman emperors. Behind that porch which was raiſed from the ſpoils of the Corcyreans

means there is a temple of Venus: and in the open air there is a grove not far from the temple. The ſtatue within the temple, which they call the ſtatue of Celeſtial Venus, is made of ivory and gold, and was the work of Phidias. This ſtatue ſtands with one of its feet on a tortoiſe. The grove itſelf is ſurrounded with a wall of ſtone: and within the grove there is a fountain, upon which there is a brazen ſtatue of Venus. The ſtatue ſtands on a brazen goat, and was made by Scopas. This Venus they call *Popular*. But as to what pertains to the tortoiſe and the goat, I leave to ſuch as are willing to indulge conjecture in this particular. The incloſure and temple of Hades (for the Eleans have dedicated both theſe to Hades) are opened once every year: but it is not lawful for any one to enter into them, except the perſon that ſacrifices. The Eleans are the only perſons we are acquainted with that reverence Hades, on the following account. When Hercules led an army againſt Pylus in Elis, they ſay, that Minerva was preſent with him and aſſiſted him; and that Hades fought in defence of the Pylians, becauſe he was honoured by them, and was himſelf an enemy to Hercules. They alſo produce Homer as confirming the truth of their relation, by theſe verſes in the Iliad:

> "Ev'n hell's grim king Alcides' power confeſt,
> The ſhaft found entrance in his iron breaſt;
> To Jove's high palace for a cure he fled,
> In *Pylus* pierc'd amidſt the heaps of dead."

If, indeed, Neptune came to the aſſiſtance of the Greeks, as Homer aſſerts, in the time of the Trojan war, it is not improbable but that, agreeable to the ſame poet, Hades aſſiſted

aſſiſted the Pylians. The Eleans, therefore, raiſed a temple to Hades, on account of his benevolence to them, and hatred of Hercules. And this temple, as it appears to me, they open every year, becauſe mankind are *once* obliged to deſcend to Hades. The Eleans alſo have a temple of Fortune. In the porch of this temple there is a very large ſtatue, which is made of wood, and is gilt in every part except the face, and the extremities of the hands and feet; for theſe are made of white ſtone. Soſipolis, too, is honoured in the left hand part of this temple of Fortune. This god is painted after the reſemblance which he once aſſumed, and exhibited to ſome one in a dream. He is repreſented as a youth; is clothed with a garment variegated with ſtars; and holds in one of his hands the horn of Amalthea. In that part too of the city of the Eleans which is moſt inhabited, there is a brazen ſtatue, which does not exceed the dimenſions of a large man, and is without a beard. One of its feet is enfolded with the other, and it leans with both its hands on a ſpear. They clothe it ſometimes with a woollen garment, and ſometimes with one made of linen and ſilk. They ſay, that this is a ſtatue of Neptune; that it was formerly reverenced in Samicus in Triphylia; and that being brought from thence to Elis, it was much more honoured than before. They call the ſtatue however Satrapes, and not Neptune, from a Satrap that dwells near the Patrenſes. But Satrapes is an appellation of Corybas.

CHAP.

CHAP. XXVI.

BETWEEN the forum and the Menion there is a theatre, and a temple of Bacchus, the ſtatue in which was made by Praxiteles. The Eleans worſhip Bacchus above all the divinities: and they report, that he is preſent at that feſtival of theirs which they call Thyiæ. The place in which they celebrate this feſtival, is about eight ſtadia diſtant from the city. Into this temple the prieſts bring three empty kettles; citizens and ſtrangers, if they ſhould happen to be in Elis, being at the ſame time preſent. But afterwards the prieſts, and others to whom the care of the temple is committed, ſeal the doors of the temple. The next day they enter the temple, and though their ſeals have not been broken, they find the kettles filled with wine. The moſt reſpectable men among the Eleans, and likewiſe ſome ſtrangers, have ſworn to me, that what I have juſt related is true; for I was not able to be preſent myſelf at the celebration of this feſtival. The Andrii alſo report, that every year when they celebrate the feſtival of Bacchus, wine ſpontaneouſly flows from the temple. Theſe things it is proper the Greeks ſhould believe: and agreeable to this, we may credit the reports of the Æthiopians who dwell above Syene, reſpecting the table of the Sun. In the tower too of the Eleans there is a temple of Minerva; and the ſtatue in it is made of ivory and gold. They ſay, that this was the work of Phidias. There is a cock on the helmet of the goddeſs, becauſe cocks are prompt in the higheſt degree with reſpect to fighting. Or we may ſay, that this bird

is ſacred to Minerva Ergane. But Cyllene is diſtant from Elis about one hundred and twenty ſtadia. It is ſituated oppoſite to Sicily; and affords a convenient harbour for ſhips. It is indeed the harbour of the Eleans, but is denominated from an Arcadian. Homer, in his catalogue of the ſhips, does not mention Cyllene; but afterwards in the courſe of his poem, he evinces that he knew Cyllene was a ſmall city:

> Polydamus, Cyllenius Otus ſlew,
> Phylidas' friend, and leader of the band
> Of bold Epeans to the Trojan plain."

There are two temples of the gods in Cyllene, one of Æſculapius, and the other of Venus. But the ſtatue of Mercury, which the inhabitants of this place venerate the greateſt degree, is an erect penis on a baſis. The country of the Eleans too abounds in fruits, and particularly in fine flax: and hemp, thread, and fine flax, are planted by ſuch as have land adapted to their production. But the thread from which the Seres make garments, is not produced from a tree, but is procured by the following method. A worm is found in their country which the Greeks call Seer, but the Seres themſelves, by a very different name. This worm is twice as large as the beetle, and in other reſpects reſembles ſpiders which weave under trees. It has likewiſe eight feet as well as the ſpider. The Seres rear theſe inſects in houſes, adapted for this purpoſe both to ſummer and winter. What theſe inſects produce is a ſlender thread, which is rolled round their feet. They feed them for four years on oat-meal; and on the fifth year (for they do not live beyond five years) they give them a green reed to feed on: for this is the ſweeteſt of all

food to the inſect. It feeds therefore on this till it burſts through fulneſs, and dies: after which, they draw from its bowels a great quantity of thread. But it is well known that the iſland Seria is ſituated in the receſs of the Red ſea: though I have heard it aſſerted by ſome, that it is not the Red Sea, but a river which they call Sera, that forms this iſland; juſt as the Delta of Ægypt is ſurrounded by the Nile, and not by any other ſea. They ſay, therefore, that Seria is an iſland of this kind. But theſe Seres which I have ſpoken of, are of the Æthiopian race; and this is likewiſe the caſe with the inhabitants of the neighbouring iſlands, Abaſa and Sacæa: though according to ſome, they are not Æthiopians, but Scythians mingled with Indians. And thus much concerning particulars of this kind. But as you proceed from Achaia to Elis, there is a road of about one hundred and fifty-ſeven ſtadia in length, which leads to the river Lariſus. And this river forms at preſent the boundaries of the Achaian and Elean lands: for formerly theſe dominions were limited by the promontory Araxus.

BOOK VII.

ACHAIACS.

CHAP. I.

THE region which is ſituated between the Eleans and Sicyonians, and extends to the eaſtern ſea, is called at preſent Achaia from its inhabitants: but its ancient name was Ægialus; and its inhabitants at that time were called Ægialenſes, from Ægialeus who reigned in Sicyonia, according to the relation of the Sicyonians. There are others who derive its name from the country itſelf; as many of its parts form *aigialos*, or *a ſhore*. But in after times, and on the death of Hellenus, his remaining ſons expelled Xuthus from Theſſaly, accuſing him of applying his father's wealth ſolely to his own private advantage. This Xuthus betaking himſelf to Athens, was thought worthy of being united with the daughter of Erechtheus, by whom he had two ſons, Achæus and Ion. After the death of Erechtheus, Xuthus became the arbitrator between his ſons who contended for the poſſeſſion of the kingdom: and he determining in favour of Cecrops who was the eldeſt, the other ſons of Erechtheus expelled him from the country. In conſequence of this he took up his reſidence in Ægialus;

in which place alſo he died. Of his ſons, Achæus receiving aſſiſtance from Ægialus and Athens, came to Theſſaly, and obtained his paternal kingdom. But to Ion, as he was collecting an army againſt the Ægialenſes, and their king Selinus, Selinus ſent ambaſſadors, offered him his only daughter Helice in marriage, and ſaid that he would immediately adopt him as his ſon. This offer was accepted by Ion: and on the death of Selinus, he reigned over the Ægialenſes, and called the city which he built in Ægialus, Helice, from his wife, and the inhabitants Ions from himſelf. This appellation, indeed, did not produce any change of name, but only an addition; for they were now called Ægialenſes Ions. The ancient name, however, was ſtill moſt predominant: and hence, Homer, in his catalogue of Agamemnon's forces, thinks it ſufficient to mention the ancient name of the country:

"Through all Ægialus, and Helice's broad land."

But at that time when Ion reigned over the Ægialenſes, the Athenians choſe him for their general in their war again the Eleuſinians: and Ion afterwards dying in Attica, was buried in the town of the Potamii, where his ſepulchre remains at preſent. The poſterity too of Ion reigned over the Ions, till they were totally expelled by the Achaians, who at that time were driven from Lacedæmonia and Argos by the Dorienſes. But I ſhall ſhortly relate the military tranſactions of the Ionians and Achaians; previous to which it will be neceſſary to ſhew how it came to paſs, that the Lacedæmonians and Argives alone of all the Peloponneſians, prior to the return of the Dorienſes, were called Achaians. Archander, then, and Architeles,

who were the ſons of Achæus, came from Phthiotis to Argos. Here, when they were ſettled, Danaus gave them his two daughters in marriage, viz. Automate to Architeles, and Scæa to Archander. Indeed, it may be inferred that they came to Argos, from hence, that Archander called his ſon *Metanaſtes*, or *an exile*.

Their authority therefore being eſtabliſhed in Argos, it came to paſs that both Lacedæmonians and Argives were called in common Achaians, from the children of Achæus; but the Danai were alone denominated Argives. But ſoon after being driven by the Dorienſes from Argos and Lacedæmon, having ſent an ambaſſador, they entreated the Ions to afford a peaceable reſidence to themſelves, and their king Tiſamenus the ſon of Oreſtes. The kings of the Ions, however, were afraid, that if the Achaians were mingled with the Ions, Tiſamenus, both on account of his valour and the ſplendour of his family, would be elected king by general approbation. The Ions, therefore, rejecting the petition of the Achaians, a war enſued, in which Tiſamenus was ſlain, and the Achaians having purſued the Ions to Helice, to which place they fled for refuge, ſuffered them to paſs from thence ſafely, under certain conditions. But the Achaians having buried the dead body of Tiſamenus in Helice, the Lacedæmonians afterwards, by the admonition of the Delphic oracle, brought his bones to Sparta: and even at preſent the tomb of Tiſamenus remains, in that place in which the Lacedæmonians celebrate their Phiditia. The Ions therefore retreating into the Attic land, were permitted to dwell there by the Athenians, and their king Melanthus the ſon of Andropompus; and this for the ſake of Ion, and thoſe achievements in war which he accompliſhed for the Athenians.

nians. It is alſo ſaid, that they were received in this friendly manner by the Athenians, becauſe they ſuſpected the Dorienſes, and were afraid of their turning their arms againſt them: ſo that it was more from regard to their own ſtrength, than benevolence to the Iones, that the Athenians permitted them to take up their reſidence in the Attic land.

CHAP. II.

NOT many years after this, when Medon and Nileus, who were the eldeſt of the ſons of Codrus, oppoſed each other for the government, Nileus confeſſing that he could not bear to live in ſubjection to Medon, who was lame in one of his feet, they had recourſe to the Delphic oracle, which ordered them to give the government of the Athenians to Medon. Nileus, therefore, and the other ſons of Codrus being ſent to a colony, they took with them as many Athenians as were willing, but the Iones compoſed the greateſt part of their army. This was the third army, which was ſent from Greece, under the command of foreign kings, and compoſed of a foreign multitude. For in the moſt ancient times, the Theban Iolaus, who was the ſon of the brother of Hercules, brought the Athenians and Theſpienſes to Sardinia. And in one age prior to the departure of the Iones from the Athenians, the Theban Theras, who was the ſon of Auteſion, brought the Lacedæmonians and Minyæ, who had been ejected by Pelaſgus from Lemnos, to that iſland, which was then called Calliſte, but is now denominated from him Thera. But the third colony was eſtabliſhed by

the ſons of Codrus, who had no alliance with the Ionęs: for they were Meſſenians on the ſide of their father and grandfather, viz. from Codrus and Melanthus of Pylus; but Athenians on their mother's ſide. Of the Greeks, too, the Thebans partook of this expedition in conjunction with the Ione, following Philotas, the grandſon of Peneleus; and of the Orchomenians the Minyæ, on account of their alliance to the children of Codrus. All the Phocenſes too partook of it, except the Delphi: and the Abantes from Eubœa. But the Athenians Philogenes and Damon, the ſons of Euctemon, fitted out ſhips for the Phocenſes, and were their leaders in eſtabliſhing a colony. Theſe, as ſoon as they landed in Aſia, diſperſed themſelves about the cities bordering on the ſea. And Nileus with his party ſettled in Miletus.

The Mileſians too report, that the moſt ancient particulars reſpecting their origin are as follow: The country which was under the dominion of their native king Anax, and Aſterion the ſon of Anax, was at firſt called Anactoria. But a fleet of the Cretans ſailing in order to eſtabliſh a colony, under the command of Miletus, both the coaſt and the city were denominated from him: and Miletus with his army came from Crete, at that time when he fled from Minos the ſon of Europa. The Cares then inhabited that part of Aſia; and the Cretenſes were permitted to reſide with them. But then as the Ione had vanquiſhed the ancient Mileſians, they ſlew all the males, except ſuch as ſaved themſelves by flight after the capture of the city; and married their wives and daughters. The tomb of Nileus, as you go to Didymi, is not far from the gates on the left hand of the road. But the temple of Apollo in Didymi, and the oracle, are very ancient, as they

they were eſtabliſhed prior to the migration of the Ionès: and the temple of Epheſian Diana is much more ancient than the colonization of the Ionès. And it appears to me, that Pindar was not acquainted with all the particulars reſpecting this temple: for he ſays, that this temple was built by the Amazons, when they warred on the Athenians and Theſeus. Theſe women, indeed, from Thermodon, ſacrificed even then to the Epheſian goddeſs, as being well acquainted with the temple from ancient times; and when they fled from Hercules, and ſtill prior to him from Bacchus, they came thither as ſuppliants. But the temple was by no means built by the Amazons. For Creſus, a native of the place, and Epheſus, who is thought to have been the ſon of the river Cayſter, raiſed this temple: and the city received its name from Epheſus. The Leleges, who were a part of Caricum, and many of the Lydians then inhabited that coaſt: and among others women of the Amazonian tribe, fixed their habitations about the temple, for the ſake of ſupplicating, and deprecating the wrath of the goddeſs.

But Androclus the ſon of Codrus (for he was king of the Ionès when they failed to Epheſus) drove out of the country the Leleges and Lydians, who dwelt in the upper city: but he ſuffered thoſe that reſided about the temple to remain undiſturbed. Theſe, by ſwearing to the Ionès, and entering into a league with them, were unmoleſted by war. Androclus, too, took Samos from the Samians: and the Epheſians for ſome time poſſeſſed Samos and the neighbouring iſlands. But when the Samians recovered their ancient abodes, Androclus aſſiſted the Prienenſes againſt the Caræ; and, the Greeks being victorious, he fell in the engagement. The Epheſians, therefore, took away

away his dead body, and buried it in their country: and even at preſent the ſepulchre of Androclus is to be ſeen in the road which leads from the temple of Diana to the temple of Olympian Jupiter and the gates called Magnetidæ. An armed man ſtands on this ſepulchre. But the Iones, after they had peopled Myus and Priene, drove out the Caræ from their borders: and Myus, indeed, was peopled by Cyaretus the ſon of Codrus: but the Prienes, when the Thebans were mingled with the Iones, were colonized by Philotas the grandſon of Peneleus, and Ægyptus the ſon of Nileus. And the Prienes indeed were injured in the greateſt degree, firſt by Tabutes a Perſian, and afterwards by Hiero a native of their country; but yet they were ranked among the Iones. But the inhabitants of Myus were compelled to abandon their city on the following account. In the Myuſian land there was a ſmall bay, which the river Mæander, by the quantity of mud which it devolved into it, rendered a lake. The ſea water therefore being ſhut out from the bay, ſuch a quantity of gnats was collected from the lake, that the inhabitants were obliged on this account to leave the city. The Myuſii therefore migrated to Miletus, taking along with them whatever they were able to carry, and among theſe the ſtatues of the gods. At preſent, indeed, nothing remains in Myus, except a temple of Bacchus raiſed of white ſtone. A ſimilar calamity too befel the Atarnitæ, who dwell beneath Pergamus.

CHAP.

CHAP. III.

BUT the Colophonii are of opinion, that the temple of Apollo in Clarus, and the oracle, are very ancient. For while the Caræ had poſſeſſion of this country, they ſay, that the Cretans came into it the firſt of all the Greeks; that Rhacius was their leader, and the leader of the multitude that came with him; and that he had a ſtrong fleet of ſhips, with which he took poſſeſſion of the maritime coaſts on which he landed. A great part of this country is yet inhabited by the Cares. But when Therſander the ſon of Polynices, and the Argives, took Thebes, Manto among the other captives was brought to Apollo at Delphos: for her father Tiriſias had ended his days as he was travelling to Haliartus. The oracle ordering theſe captives to be ſent to a colony, they paſſed over with a fleet into Aſia; and as ſoon as they arrived at Clarus, the Cretans in arms ran to them as they were landing, and brought them to Rhacius. He therefore (for he knew from Manto who they were, and on what account they came) married Manto, and took into his own family her attendants. Mopſus was the ſon of Rhacius by this Manto: and he drove all the Caræ out of his dominions. But the Iones entered into an alliance with the Greeks in Colophon, and dwelt with them on equitable terms. The kingdom of the Iones was poſſeſſed by Damaſichthon and Promethus, the ſons of Codrus. Promethus too afterwards, having ſlain his brother Damaſichthon, fled to the iſland Naxus where he ended his days. But the ſons of Damaſichthon brought his dead body to their own place of abode:

abode: and the tomb of Promethus is to be ſeen in a town which is called Polytichides. As to the manner in which the city of the Colophonians was laid waſte, this we ſhall relate in our account of the tranſactions of Lyſimachus.

But the Colophonians alone of thoſe that were colonized in Epheſus, warred on Lyſimachus and the Macedonians. On the left hand of the road which leads to Claros, there is a common ſepulchre of the Colophonians and Smyrnæans, who died in battle. Lyſimachus, indeed, deſolated the city of the Lebedians, that the city of the Epheſians might be increaſed by the acceſſion of the exiles. Their country, among other things by which it is calculated to give felicity to its inhabitants, abounds with baths of hot water from the ſea of a very refreſhing nature. But the Cares at firſt inhabited Lebedos, till they were driven from thence by Andræmon the ſon of Codrus, and the Iones. The ſepulchre of this Andræmon, as you go from Colophon is on the left hand of the road, after you have paſſed over the river Calaon. The Orchomenian Minyæ too eſtabliſhed a colony in Teos, migrating to this place, with Athamas for their leader. This Athamas is ſaid to have been the grandſon of that Athamas, who was the ſon of Æolus. The Cares too dwelt here mingled with the Greeks. But Apoecus, the great grandſon of Melanthus colonized the Iones in Teos; nor did he machinate any thing worſe than this againſt the Orchomenians and Teians. Not many years after this, inhabitants came hither from Athens and Bœotia. The leaders of the Attic colony were Damaſus and Naoclus the ſons of Codrus; but the Bœotian colony was conducted by the Bœotian Gerès. The inhabitants and the Teians willingly permitted

permitted both theſe to reſide with them. But the Erythræi refer their origin to Erythrus, the ſon of Rhadamanthus, by whom, as they ſay, they were led from Crete, and after whom the city was denominated.

The Lycians, Cares, and Pamphylii poſſeſſed this city together with the Cretans. For the Lycians anciently came from Crete, and from thoſe that fled together with Sarpedon, and were therefore allied to the Cretans. But the Cares came on account of their ancient friendſhip with Minos; and the Pamphylii, becauſe they were allied to the Greeks; for they wandered with Calchas after the capture of Troy. As all this people, therefore, which we have enumerated, inhabited Erythræ, Cleopus the ſon of Codrus, having collected from all the cities of Ionia thoſe that wiſhed to form a colony, conjoined them with the Erythreans. But the Clazomenii and Phocaenſes, before the Iones ſettled in Aſia, had no cities to inhabit. And after the ſettlement of the Iones, a part of theſe wandering about, at length fixed on the Colophonian Parphorus for their leader, and built a city under mount Ida. This they afterwards abandoned, and returning to Ionia, built Scyppius in the borders of the Colophonians. Afterwards migrating from hence, they ſettled themſelves in that country which they at preſent inhabit, and fortified the city Clazomenæ in the continent. But they paſſed over into the iſland through fear of the Perſians. Afterwards, Alexander the ſon of Philip intended to have reduced Clazomenæ to the form of a peninſula, by bringing a maſs of earth into the iſland from the continent. The Iones did not form a conſiderable part of theſe Clazomenians; but the Cleonai, Phleaſii, and ſuch of the Dorienſes as, after deſerting their cities, came to Peloponneſus, compoſed

poſed the bulk of the Clazomenians. But the Phocaenſes derive their origin from that Phocis under Parnaſſus, which remains even now: and theſe following Philogenes and Damon, paſſed over into Aſia together with the Athenians, and obtained poſſeſſion of the country, not by force of arms, but received it from the Cumæi on certain ſtipulated conditions. But in conſequence of the Ionès not admitting them to their *Panionium*, or *place where they celebrate a general feſtival*, till they had kings from the race of Codrus, they called Oetes, Periclus, and Abartus, from Erythræ and Teos.

CHAP. IV.

IN the iſlands oppoſite to Aſia there are certain cities of the Ionès, viz. Samos above Mycale, and Chios oppoſite to Mimas. But Aſius the Samian, the ſon of Amphiptolemus, informs us in his verſes, that Aſtypalæa and Europè were the daughters of Phœnix, by Perimeda the daughter of Oeneus; that Ancæus was the ſon of Neptune and Aſtypalæa; and that he reigned over the people who are called Leleges. That, beſides this, he married Samia the daughter of the river Mæander, by whom he had Perilaus, Enudus, Samus, Alitherſes, and a daughter Parthenope. That from Parthenope the daughter of Ancæus, Apollo had a ſon, Lycomedes. And ſuch is the information of the poet Aſius. But at that time the inhabitants of the iſland permitted the Ionès to reſide with them, rather from neceſſity than benevolence. Procles the ſon of Pityreus was the leader of the Ionès, who was himſelf an Epidaurian, and conducted a great number of

of Epidaurians, that had been expelled from Epidaurus by Deiphontes and the Argives. This Procles derived his origin from Ion the ſon of Xuthus: and the Epheſians under the command of Androclus, warred on Leogorus the ſon of Procles, when he reigned after his father in Samos; and having vanquiſhed them, drove the Samians from the iſland. The reaſon which they aſſigned for this, was that they had formed ſtratagems againſt the Iones with the Cares. But of the exiled Samians, one part inhabited that iſland in Thrace, which, from this colonization, was denominated Samothrace inſtead of Dardania; while thoſe that followed Leogorus, raiſed walls in Anæa in the oppoſite continent, ten years after which they paſſed over into Samos, drove out the Epheſians, and recovered the iſland.

With reſpect to the temple of Juno in Samos, there are ſome who aſſert, that it was dedicated by the Argonauts, and that they brought the ſtatue from Argos. But the Samians themſelves are of opinion, that the goddeſs Juno was born in Samos, by the river Iambraſus, and under a willow which is even to be ſeen at preſent in the temple of Juno. That this temple too is very ancient may be inferred, and this by no contemptible argument, from the ſtatue of the goddeſs. For it is the work of Smilis Æginetes, who was the ſon of Euclid. This Smilis was contemporary with Dædalus; but was not equal to him in renown. For Dædalus deſcended from that royal Athenian family who are called Metionidæ, and together with his art, was celebrated by all men for his wanderings and calamities. Thus when his ſiſter's ſon was cut off, and he well knew that he had ſuffered agreeably to the law, he voluntarily fled to Minos in Crete, where he made

ſtatues

ſtatues for Minos and his daughters, as Homer evinces in the Iliad. But afterwards being condemned by Minos for a capital offence, he eſcaped with his ſon from priſon, and fled to Inycus a Sicilian city, to king Cocalus. This was the cauſe of the Sicilians warring on the Cretans, becauſe Cocalus refuſed to comply with the requeſt of Minos by ſurrendering Dædalus. And ſo much was he honoured for his art by the daughters of Cocalus, that on his account they even formed ſtratagems for putting Minos to death. It is evident, too, that the name of Dædalus was celebrated in the higheſt degree through all Sicily and Italy.

It is not however aſſerted by any one, that Smilis travelled to any other nations, than the Samians and Eleans. Theſe indeed he viſited; and there is a ſtatue of Juno in Samos, which was made by him. But Ion, the tragic poet, relates, that Neptune once came to a deſert iſland; that here he became connected with a nymph; that as ſhe was in the act of being delivered it happened to ſnow; and that from this circumſtance, Neptune called the boy *Chios*. He adds, that Neptune was connected with another nymph, by whom he had two ſons, Angelus and Melan; and that afterwards Oenopion ſailed to Chios from Crete, together with his ſons, Talus, Euanthes, Melan, Salagus, and Athamas. That during the reign of Oenopion the Cares came to this iſland, and the Abantes from Eubœa; and that Amphiclus, who was a foreigner from Heſtiæa in Eubœa, reigned after Oenopion and his ſons. Hector was the great grandſon of this Amphiclus, and, during his reign in this place, warred on the Abantes and Cares that dwelt in the iſland; ſome of whom he ſlew in the engagement, and others he compelled to abandon the iſland on certain conditions. But

when

when the Chii were liberated from the war, Hector recollected, that both he and the Ionès ought to ſacrifice in the Panionion: and they ſay, that a tripod was given to him by this grand aſſembly, as a reward of his valour. And ſuch are the particulars which Ion relates of the Chii; though he does not inform us how the Chii came to be thus incorporated with the Ionès.

CHAP. V.

BUT as Smyrna was one of the twelve Æolian cities, and this country was inhabited from the firſt, juſt as it is at preſent, the Ionès from Colophon took from the Æolenſes that city which they call Archæa. And in after times the Ionès made the Smyrnæans partakers of their convention in the Panionion. But Alexander the ſon of Philip raiſed the city which exiſts at preſent, in conſequence of a viſion in a dream. For they report, that as Alexander was once hunting in the mountain Pagus, he came to the temple of the Nemeſes, where he met with a fountain, and a plane-tree before the temple which this fountain watered. Here he fell aſleep under the plane-tree, and while he was in this ſtate, the Nemeſes appeared to him, and exhorted him to build a city in that place, and cauſe it to be inhabited by the Smyrnæans. The Smyrnæans, therefore, ſent proper perſons to Claros to explore the will of divinity in this affair: and the god gave them the following oracle: "Thrice and four times bleſſed will be the condition of thoſe men who ſhall inhabit the country beyond the ſacred Meles." In conſequence of this, the Smyrnæans willingly migrated to this

place. They are of opinion, too, that there are many Nemeſes, and not one Nemeſis only: and they ſay, that the mother of theſe is Night; juſt as the Athenians aſſert that the father of this goddeſs, whom they worſhip in Rhamnus, is Ocean. The country too of the Iones enjoys a very convenient temperature of the Seaſons: and they have ſuch temples as are not to be found in any other place. The firſt of theſe, both for its magnitude and riches, is the temple of Epheſian Diana. After this follow two unfiniſhed temples of Apollo; one among the Mileſian Branchidæ; the other at Claros in the land of the Colophonians. Two other temples in Ionia were burnt by the Perſians; one of Juno in Samos; the other of Minerva in Phocæa. Theſe temples, notwithſtanding the devaſtation of the fire, were once objects of admiration.

In Erythræ, too, the temple of Hercules is a delightful ſpectacle, as alſo that of Minerva in Priene; the latter, on account of the ſtatue which it contains; and the former, for its antiquity. The ſtatue, indeed, neither reſembles thoſe which are called Æginææ, nor the moſt ancient of the Attic ſtatues: but if it may be ſaid to reſemble any, it is an accurate imitation of an Egyptian ſtatue. For there is a raft of wood, and the goddeſs is repreſented ſailing on it from Phœnician Tyre; but on what account, is not mentioned by the Erythræi. They report, however, that as ſoon as this raft came into the Ionian ſea, it was carried to Hera, which is called Media, becauſe to thoſe who are ſailing to the iſland Chios from the port of the Erythræans, it is about the middle of their voyage. But when the raft reached the promontory, the Erythræi and Chii emulated each other in endeavouring to bring the ſtatue on ſhore, though their efforts for this purpoſe were

were in vain. And at laſt a certain Erythræan, who procured the means of ſubſiſtence by fiſhing, whoſe name was Phormio, and who had loſt his eyes through diſeaſe, was admoniſhed in a dream to tell the Erythræan women to ſhave off their hair; the viſion at the ſame time informing him, that if the men platted the hair of the women ſo as to form a rope, they might draw the raft wherever they pleaſed. The Erythræan women, however, on hearing this, were by no means willing to comply with the dream: but ſuch of the Thracian women as were in a ſtate of ſervitude, and yet had the power of procuring their freedom, readily ſhaved off their hair, by which means the Erythræi drew the raft on ſhore. And on this account, the Thracian women alone are permitted to enter into the temple of Hercules. This rope, compoſed of hair, the natives have preſerved even to the preſent times: and they report, that the fiſherman after this event recovered the uſe of his ſight, and preſerved it during the remainder of his life. There is alſo in Erythræ a temple of Minerva Polias, which contains a wooden ſtatue of a large ſize, ſitting on a throne, holding in each of its hands a diſtaff, and having a pole on its head. That this was made by Endoeus may be conjectured from a variety of circumſtances, and particularly from minutely examining the ſtatue, and from the Graces and the Seaſons, which, prior to my coming into theſe parts, ſtood in the open air, and were made of white ſtone.

The Smyrnæi, too, even at preſent have a temple of Æſculapius, between the mountain which they call *the Summit*, and the ſea which is mingled with foreign water. But Ionia, beſides the temples which it contains, and the ſalubrious temperament of its air, exhibits other parti-

lars worthy of deſcription. The Epheſian region too contains the river Cenchrius, the fertile mountain Pion, and the fountain Halitæa. But in the Mileſian borders there is the fountain Biblis, near which thoſe particulars took place which they ſing about the love of Biblis. In the Colophonian region there is a grove of Apollo, which is thick ſet with aſh-trees; and the river Ales, which is the coldeſt of all the Ionian rivers. But the Lebedian baths are both admirable and ſalutary to mankind. There are baths too among the Teii, in the mountain Macria, which are partly formed from water burſting through a cavern, and partly for the ſake of exhibiting the wealth of the inhabitants. The Clazomenii alſo have baths: and among theſe people Agamemnon is reverenced. They have beſides this a cavern, which they ſay is ſacred to the mother of Pyrrhus: and a ſtory is circulated among them concerning the ſhepherd Pyrrhus. But in Erythræ there is a place called Chalcitis, from which the third of their tribes is denominated. A promontory extends itſelf from Chalcitis to the ſea, in which there are marine baths, the moſt ſalubrious of all in Ionia. But among the Smyrnæans there is a moſt beautiful river which is called Meles: and there is a cavern near its fountains, in which, as they report, Homer compoſed his poems. Among the Chii there is a ſepulchre of Oenopion, which deſerves to be inſpected, both on account of its conſtruction, and the actions which Oenopion is ſaid to have performed. With the Samians, in the road which leads to the temple of Juno, there is a ſepulchre of Rhadine and Leontichus: and thoſe that are violently in love pray upon this ſepulchre. But the admirable particulars which Ionia contains are numerous, and not much inferior to any in the remaining part of Greece.

CHAP.

CHAP. VI.

TO return therefore from this digreſſion: after the departure of the Ionеs, the Achaians divided their dominions among themſelves into twelve cities, which are well known to all Greece. The firſt of theſe, which looks towards Elis, is Dyme; then Olenos, Pharæ, Tritia, Rhipes, Thaſium, Cecyrina, Bura, Helice, Ægæ, Ægira, Pellene, follow, which laſt looks towards Sicyonia. In theſe cities the Achaians and their kings dwelt; for prior to this they were inhabited by the Ionеs. Thoſe that had the greateſt power among the Achaians were the ſons of Tiſamenus, viz. Daimenes, Sparton, Telles, and Leontomenes: for the eldeſt of theſe, Cometes, had prior to this paſſed over with a fleet into Aſia. Theſe therefore reigned over the Achaians; and beſides theſe, Damaſias the ſon of Penthilus, grandſon of Oreſtes, and couſin to the children of Tiſamenus. But Preugenes and his ſon Patreus, who were of the Achaians in Lacedæmonia, reigned with equal power. To theſe the Achaians gave a city, which was afterwards denominated from Patreus. But the particulars of the warlike affairs of the Achaians are as follow: At the time when Agamemnon led his army againſt Troy, Lacedæmon and Argos formed the greateſt parts of Greece. But when Xerxes and the Medes invaded Greece, the Achaians neither aſſiſted Leonidas at the Thermopylæ, nor the Athenians and Themiſtocles in their naval battle between Eubœa and Salamis; nor is there any mention of their warlike tranſactions either among the Athenians or Lacedæmonians; nor did they partake of the engagement at Platææ. Hence, in the common offering of the

Greeks in Olympia, the name of the Achaians is not inſcribed among the reſt. It appears to me, that at this time they were buſied in defending their own country; and that being elated with the victory over the Trojans, they did not think it proper, that they who were Dorienſes ſhould be led by the Lacedæmonians.

That this was the caſe indeed they evinced in proceſs of time: for when the Lacedæmonians warred on the Athenians, the Achaians willingly aſſiſted the Patrenſes, and were no leſs well diſpoſed towards the Athenians. But, in after times, they united with the reſt of the Greeks in their common expedition at Chæronea againſt Philip and the Macedonians. They acknowledge, however, that they did not lead an army into Theſſaly, and that they were not preſent at the battle at Lamos, becauſe they had not then recovered their loſs in Bœotia. But I remember that one of the hiſtorians of the Patrenſian antiquities told me, that one Chilon a wreſtler was the only perſon among the Achaians that partook of the engagement about Lamia. I myſelf too know that a certain Lydian, whoſe name was Adraſtus, aſſiſted the Greeks from his own private fortune. The Lydians dedicated a brazen ſtatue of this Adraſtus before the temple of Perſice Diana, with an inſcription ſignifying that Adraſtus died in fighting for the Greeks againſt Leonnatus. But the expedition to the army of the Gauls, at the Thermopylæ, was viewed in the ſame light by all the Peloponneſians. For as the Barbarians had no ſhips, they hoped that nothing dreadful would enſue from their incurſions, if they fortified as much of the Corinthian iſthmus, as extended from the ſea near the promontory Lechæum, to the ſea which is near Chenchreæ. And this was the general opinion of all

the Peloponneſians. But afterwards, when the Gauls paſſed over with a fleet into Aſia, the affairs of the Greeks were in a condition perfectly imbecil. For the Lacedæmonians were incapable of preſerving their former felicity, through the loſs which they ſuſtained at Leuctræ, through the Arcadians collecting themſelves into one great city, which was called Megalopolis, and through the vicinity of the Meſſenians to their dominions. As to the Thebans, their city was reduced to ſuch a deſolate condition by Alexander, that many years after, when they were reſtored to their country by Caſſander, they had not ſtrength ſufficient to defend themſelves. And laſtly, though the Athenians continually experienced the benevolence of the Greeks in conſequence of their valiant behaviour, yet they were never ſecure from the arms of the Macedonians.

CHAP. VII.

IN thoſe times, therefore, when the Greeks did not adopt any general conſultations, but each perſon confined himſelf to his own particular concerns, the Achaians were powerful in the moſt eminent degree. For all their cities, except Pellene, were perpetually free from the dominion of tyrants; and the calamities which they ſuffered from war and peſtilence were not ſo great as thoſe which befel the other parts of Greece. The Achaians therefore had an aſſembly, which was called Achaïcon, and united in common conſultations and common operations. They alſo agreed to aſſemble together in Ægium; becauſe, Helice being deſtroyed by inundations, this city from the firſt excelled all the other Achaian cities both in dignity and

wealth. But the Sicyonians were the firſt of the other Greeks that partook of the aſſembly of the Achaians; and after theſe, ſome of the other Peloponneſians joined themſelves to it immediately, and ſome after a length of time had intervened. Many, too, that dwelt beyond the Iſthmus were perſuaded to unite themſelves to the Achaians, when they ſaw that the Achaïcon continually increaſed in ſtrength and renown. But the Lacedæmonians alone of all the Greeks were at the greateſt variance with the Achaians, and at length openly took up arms againſt them. Agis, indeed, the ſon of Eudamidas, and who reigned in Sparta, took the Achaian city Pellene, but was immediately after forced to relinquiſh its poſſeſſion through Aratus and the Sicyonians. But Cleomenes the ſon of Leonidas and grandſon of Cleonymus, who was a king of the other family, vanquiſhed in a great battle Aratus and the Achaians at Dyme, and afterwards made a peace with the Achaians and Antigonus. This Antigonus was at that time the guardian of young Philip, and governed the Macedonians. But Philip was the ſon of Demetrius: and Antigonus was the couſin and father-in-law of Philip.

Cleomenes, therefore, having entered into an alliance with this Antigonus and the Achaians, and immediately after violating the league, plundered Megalopolis. And, indeed, the offenſive conduct of the Lacedæmonians in Sellaſia, towards the Achaians and Antigonus, happened on account of Cleomenes and his perjury. We ſhall, however, again make mention of Cleomenes in our account of the Arcadian affairs. But Philip the ſon of Demetrius, having received the government of the Macedonians as ſoon as he was of age from Antigonus, and this indeed not unwillingly, filled all Greece with terror, though he

did

did not deſcend from Philip the ſon of Amyntas (for this Philip was in reality the maſter of his anceſtors); but this dread was produced from his imitating the actions of Philip the ſon of Amyntas. This indeed was common to both the Philips, to procure to themſelves the friendſhip of princes by money, viz. of ſuch princes as had a greater regard to their own private gain than the good of their country, and on this account would not heſitate to betray their country for gold. This too was peculiar to the younger Philip, that at banquets, while the gueſts were pledging each other in a friendly way, he would poiſon the cups in order to deſtroy the company: for it does not appear to me, that this conduct was ever adopted by Philip the ſon of Amyntas. This wickedneſs, however, was familiar to Philip the ſon of Demetrius. This Philip too fortified three cities, which he uſed as receptacles for his ſoldiers in his wars upon Greece; and through his inſolence and contempt of the Greeks, he called theſe cities *keys*.

One of theſe cities was Corinth in Peloponneſus, the tower of which he fortified; the ſecond was Chalcis near Euripus, which he employed as a defence againſt Eubœa, the Bœotians, and the Phocenſes; and the third was Magneſia, which he oppoſed to the Theſſalians and Ætolians. But he infeſted in the greateſt degree the Athenians and Ætolians, both by attacking them in open fight, and unexpectedly plundering their lands. I have, indeed, already mentioned in my account of the Attic affairs the aid which was ſent both by Greeks and Barbarians to the Athenians againſt Philip; and how the Athenians, being afflicted by the length of the war, were obliged to implore the aſſiſtance of the Romans. A little before this the Romans had ſent aſſiſtance to the Ætolians, verbally, againſt

againſt Philip, but in reality it was rather for the purpoſe of exploring the Macedonian affairs. Then alſo they ſent an army to the Athenians, which was commanded by Atilius: for this was the moſt illuſtrious of his names. Indeed the Romans are not denominated from their fathers after the manner of the Greeks, but each perſon has three names at leaſt; for they often give to an individual more than three. Atilius, therefore, was ordered to defend the Athenians and Ætolians againſt Philip. And in other reſpects he acted agreeably to his orders; but in ſubverting the Eubœan city Heſtiæa, and Anticyra in Phocis, which were from neceſſity in ſubjection to Philip, he acted contrary to the will of the Romans. In conſequence of this, as it appears to me, the ſenate ſent Flaminius to ſucceed Atilius in the command of the army.

CHAP. VIII.

FLAMINIUS therefore at that time ſucceeding Atilius, vanquiſhed the Macedonian guards, plundered Eretria, ſurrounded Corinth with his army, though it was inveſted by Philip with a guard, and demanded aſſiſtance of the Achaians for carrying on the ſiege, both on account of their alliance with the Romans, and their benevolence to Greece. The Achaians, however, who were indignant at the conduct of Atilius, alſo accuſed Flaminius, and aſſerted, that both of them had unjuſtly attacked certain ancient cities of Greece, which had not offended the Romans, and were unwillingly in ſubjection to the Macedonians; and that they foreſaw, the Romans intended to reign over them and all Greece, inſtead of

Philip

Philip and the Macedonians. This affair being agitated by the Achaians in their aſſembly, was attended with much oppoſition: and at laſt ſuch of them as were friends to the Romans prevailed, and aſſiſted Flaminius in his ſiege of Corinth. But when the Corinthians were freed from ſubjection to the Macedonians, they immediately partook of the aſſembly of the Achaians, of which they were formerly members when Aratus and the Sicyonians cut off the guard at the Corinthian tower, and ſlew Perſæus, who was placed over the guard by Antigonus. From this time the Achaians were called the allies of the Romans, and were cheerfully diſpoſed to aſſiſt them in all their undertakings. For they penetrated into Macedonia with the Romans againſt Philip, and joined themſelves to the Roman army againſt the Ætolians. And in the third place they fought with the Romans againſt Antiochus and the Syrians. Such of the Achaians, indeed, as oppoſed the Macedonians or Syrians, were in friendſhip with the Romans; but their enmity to the Lacedæmonians was of an ancient date. Hence, when the tyranny of Nabis in Sparta was diſſolved, whoſe cruelty was intolerable, the Achaians immediately ſubjected Lacedæmonia to the Achaic aſſembly, and having judged the Lacedæmonians in the moſt accurate manner, demoliſhed the wall of Sparta from its foundations.

This wall indeed had been raiſed in an haſty manner, when Demetrius and Pyrrhus formerly beſieged the city: but during the tyranny of Nabis, a wall was built of the utmoſt ſtrength, and calculated to enſure the greateſt ſafety to the inhabitants. The Achaians therefore threw down the wall of Sparta, and transferred the diſcipline which was forbidden to the Spartan youth by the laws of Lycurgus

Lycurgus, to the Achaian youth. Theſe particulars, however, will be more copiouſly diſcuſſed by me, in my account of the Arcadian affairs. But the Lacedæmonians indignantly bearing ſubjection to the Achaians, fled to Metellus and his colleagues. They did not, however, come with any view of announcing war upon Philip and the Macedonians, as prior to this a peace had been eſtabliſhed between them, Philip, and the Romans; but that they might learn what thoſe crimes were, with which Philip was branded by the Theſſalians and certain of the Epirots. Philip, indeed, and the flower of the Macedonians, were deſtroyed by the Romans. For Flaminius and the Romans attacking Philip at Cynocephalæ, he was in the firſt place vanquiſhed in ſkirmiſhing, and when the armies on each ſide came to an engagement, Philip was conquered with ſo great a loſs, that he was obliged to make his peace with the Romans, by drawing off the guards from all the Grecian cities which he had taken in war. Indeed, the peace which he obtained, was more ſplendid than beneficial: and that the power of the Macedonians, which roſe to ſuch a height during the reign of Philip the ſon of Amyntas, would be ſubverted in the times of the other Philip, was predicted as follows by the Sibyll, but not without the aſſiſtance of divinity: "O Macedonians! who now boaſt of your Argeadan kings, Philip reigning over you will be both your advantage and your loſs. The former Philip will give kings to cities and people; but the latter will deſtroy all your honour, as he will be conquered by men from the eaſt and the weſt." For the Romans who dwell towards the weſt, ſubverted the kingdom of the Macedonians: and Attalus and the Myſians their allies, who aſſiſted them in this conqueſt, dwelt towards the eaſt.

CHAP.

CHAP. IX.

BUT then Metellus and the other ambaſſadors were of opinion, that they ought not to deſpiſe the complaints of the Lacedæmonians, but that they ſhould adviſe the council of the Achaians to act more mildly towards the Lacedæmonians. The council, however, refuſed to liſten either to them, or to any other perſons who did not bring with them a decree of the ſenate reſpecting the purport of of their embaſſy. Metellus, therefore, and his colleagues thinking, that they were inſulted by the Achaians, when they returned to Rome, accuſed them to the ſenate, and charged them with ſome offences which were not entirely true. But the Lacedæmonians Areus and Alcibiades, who were the moſt illuſtrious perſons in Sparta, but not juſt towards the Achaians, accuſed them much more invidiouſly than Metellus and his colleagues. For theſe perſons being exiled by Nabis, were received by the Achaians; and after the death of Nabis, were brought back to Sparta, contrary to the will of the Lacedæmonian people. After their return, therefore, being introduced to the Roman ſenate, they with great alacrity oppoſed the Achaians. The Achaians in conſequence of this ſentenced them in their council to death. But the Romans ſent Appius Claudius, and other ambaſſadors, in order to determine juſtly between the Achaians and Lacedæmonians. Appius, however, and his colleagues by no means acted in a manner pleaſing to the Achaians, as they brought with them Areus and Alcibiades, who were at that time moſt odious to the Achaians. This too gave offence to the Achaians

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in a great degree, that when theſe perſons came to their aſſembly, they employed anger in their diſcourſe rather than perſuaſion. In this aſſembly was Lycortas the Megalopolitan, who was not ſecond to any one of the Arcadians in dignity, and who, confiding in the friendſhip of Philopœmen, exhibited in his diſcourſe what was juſt with reſpect to the Achaians, and mingled with it ſome accuſations againſt the Romans. But Appius and his aſſociates paid no attention to his diſcourſe, and declared, that in their opinion Areus and Alcibiades had not ſpoken any thing unjuſtly againſt the Achaians.

They likewiſe permitted the Lacedæmonians to ſend ambaſſadors to Rome, though this was contrary to the agreement between the Achaians and Romans. For it was decreed by them, that ambaſſadors ſhould be ſent to the Roman ſenate publicly by the council of the Achaians; and was at the ſame time ordered, that no city belonging to the aſſembly of the Achaians ſhould employ a private embaſſy. A contrary embaſſy alſo was ſent by the Achaians: and when the affair came to be agitated in the ſenate with much diſputation on both ſides, the Romans determined to ſend the ſame ambaſſadors again, as judges between the Lacedæmonians and Achaians, viz. Appius, and thoſe that came with him before into Greece. Theſe ambaſſadors immediately brought back to Sparta thoſe that had been exiled by the Achaians, and ſent back the fine to thoſe who were condemned of acting unjuſtly by the Achaians, becauſe they had withdrawn themſelves before the affair was determined. Indeed they did not free the Lacedæmonians from the aſſembly of the Achaians, but were willing that the deciſion of capital offences ſhould be left to the Roman ſenate, leaving the Achaiac council

to

to determine crimes of an inferior nature. They likewiſe took care to fortify the Spartan city again with a new wall. And the Lacedæmonian exiles being reſtored to their country, formed all-various ſtratagems againſt the Achaians, hoping by the following means to revenge themſelves on the Achaians in the moſt eminent degree. They perſuaded the Meſſenians, who were conſidered as enemies, becauſe they were privy to that conſpiracy in which Philopœmen was ſlain, and on that account were baniſhed by the Achaians;—theſe, together with the Achaian exiles, they perſuaded to make their complaints to the ſenate of Rome. And for theſe, indeed, as they were themſelves preſent, they eaſily procured a return. For Appius was highly favourable to the Lacedæmonians, and entirely adverſe to the Achaians; and on this account the ſenate paſſed a decree, which was perfectly agreeable to the Meſſenian and Achaian exiles. Letters therefore were immediately ſent to Athens and Ætolia, commanding them to reſtore the property belonging to theſe exiles. This affair however vehemently diſturbed the Achaians, as they conſidered that, prior to this, they had been unjuſtly treated by the Romans, and that their ancient kindneſs towards them had not been received in the manner they might have expected: for they who had given great aſſiſtance to the Romans againſt Philip, the Ætolians, and Antiochus, were now placed after exiles, and men whoſe hands were by no means pure from guilt. However, they thought it beſt to comply with the commands of the Romans.

CHAP.

CHAP. X.

BUT that moſt impious of all daring attempts, which leads men to betray their country and fellow-citizens for gain, was baneful to the Achaians, and did not fail to infeſt Greece at all times as ſoon as it was adopted. For the affairs of the Iones, when Darius the ſon of Hyſtaſpes reigned over the Perſians, were ruined through their fleet being betrayed by all the commanders of the three-oared Samian galleys, except eleven. After the Iones, the Medes alſo enſlaved Eretria, owing to Philagrus the ſon of Cyneus, and Euphorbus the ſon of Alcimachus, betraying their country to the enemy. For when Xerxes was making an irruption into Greece, the Aleuadæ betrayed Theſſaly; and Attaginus and Timagenidas, who were men of the firſt rank in Thebes, betrayed that city. But Xenias the Elean, in the Peloponneſian war, which took place between the Athenians and Spartans, endeavoured to betray Elis to Agis and the Lacedæmonians. After this, thoſe who were called the gueſts of Lyſander, could never reſt till they had betrayed their country. But during the reign of Philip the ſon of Amyntas, you will alone find Sparta free from betrayers; and the other Grecian cities were ruined more by betrayers than the peſtilence of former times. Such, indeed, was the good fortune of Alexander the ſon of Philip, that his felicity was not aſſiſted by any prodition which deſerves to be mentioned. But when the Greeks ſuffered that loſs in Lamia, Antipater, who haſtened to bring the war into Aſia, was willing to make a ſudden peace, and thought it would make no difference to his

affairs, if he ſuffered Athens and all Greece to be free. Demades, however, and other Athenian betrayers, perſuaded Antipater to lay aſide his philanthropy to the Greeks; and having terrified the Athenian people, were the occaſion of a guard of Macedonians being placed over Athens, and many other cities.

The following circumſtance too confirms the truth of my narration. The Athenians, though they had received a great loſs in Bœotia, two thouſand of their army being taken priſoners, and a thouſand ſlain, yet did not become ſubſervient to Philip. But in Lamia, where they loſt no more than two hundred men, they yielded to the Macedonians. And thus Greece was never free from the ills with which prodition is attended. Thus too the Achaian Callicrates cauſed the Achaians at that time to become ſubject to the Romans. But the deſtruction of king Perſeus and the Macedonian empire was the beginning of calamity to the Achaians. For Perſeus having violated the league with the Romans which was made by his father, Philip, and leading an army againſt the king of the Sapeans (whom Archilochus mentions in his Iambics) in the city Abrus, he drove him out of his dominions, though he was the ally of the Romans; and the Romans revenging the injuries of their allies, reduced Perſeus and all his kingdom into their own power, and ſent ten ambaſſadors, in order to accommodate the Macedonian affairs to their own deſigns. Theſe, as ſoon as they came into Greece, Callicrates endeavoured to circumvent by flattering attention of every kind, and the moſt perſuaſive ſpeech; and he ſo influenced by his arts one of theſe ambaſſadors, who was a man by no means inclined to juſtice, that he perſuaded him to join the aſſembly of the Achaians.

This man, therefore, as ſoon as he became a member of the council, ſaid, that the moſt powerful of the Achaians aſſiſted Perſeus with money in warring on the Romans; and on this account exhorted the Achaians to put them to death, as he could mention each of them by name. It appeared however to the aſſembly perfectly unjuſt, to mention openly the names of thoſe that were favourable to Perſeus: and yet it was by no means right to condemn any one, whoſe name was not announced.

Upon this, the Roman, whoſe intention was thus reprobated, had the boldneſs to ſay, that the commanders of the Achaian forces were the perſons he alluded to; as all of them were favourable to Perſeus and the Macedonians. And this he ſaid, in conſequence of being previouſly tutored by Callicrates. But then one Xenon, a man of conſiderable authority among the Achaians, roſe, and ſaid, If this be the caſe, I alſo am guilty, as having been a leader of the Achaian forces; but yet I have not acted in any reſpect unjuſtly towards the Romans; nor am I benevolently diſpoſed towards Perſeus: and, conſcious of this, I am willing to be judged in the aſſembly of the Achaians, and to abide by the deciſion of the Romans. Thus ſpoke Xenon, from a conſciouſneſs of his integrity: but the Roman repreſented this defence as nothing more than a pretext, and ordered all thoſe who were charged with prodition by Callicrates, to be ſent to Rome to have their cauſe decided;—a thing which the Greeks had never done before. For the moſt powerful of the Macedonians, Philip the ſon of Amyntas, and his ſon Alexander, never required that their opponents ſhould be ſent from Greece into Macedonia, in order to have their cauſe decided, but permitted them to abide by the deciſion of the Amphic-

tyons. But the Romans at that time ordered all thoſe to be brought to Rome who were accuſed by Callicrates, whether they were guilty or innocent. The number of the accuſed indeed was more than a thouſand. And the Romans, thinking that theſe had been already condemned by the Achaians, ſent them to Tyrrhenia, and the cities which are ſituated near it. Afterwards other ambaſſadors and ſupplicators were ſent to the Romans by the Achaians, but without any effect. But when theſe Achaians had been confined for ſeventeen years, the Romans at length liberated not more than three hundred of them that were left in Italy, thinking that they had been puniſhed ſufficiently. Such of them, however, as endeavoured to eſcape, and were either immediately detected and brought back to Rome, or afterwards taken in the cities into which they had fled, were without farther delay condemned to death.

CHAP. XL.

THE Romans, too, again ſent a man to determine the diſpute between the Lacedæmonians and Argives concerning the boundaries of their dominions; and this was the ſenator Gallus, who both in his diſcourſes and actions behaved in a very inſolent manner, and treated both the cities with contempt. For he did not even deign to hear the cauſe of thoſe cities which had been once renowned for their actions, and which had fought for a long time for the boundaries of their land, though prior to this, their cauſe had been determined by Philip the ſon of Amyntas: but he committed the judgment of all Greece

to Callierates, who was a moſt inſolent man. And when the Ætolians came to him from Pleuron, and requeſted that they might be ſeparated from the council of the Achaians, he permitted them to ſend their own ambaſſadors to Rome. Their revolt too from the Achaian aſſembly was approved by the Romans; and Sulpitius was ordered to ſeparate from the aſſembly of the Achaians as many cities as he could; with which injunction he readily complied. In the mean time the Athenians, rather impelled by neceſſity, than through any voluntary deſign, plundered the city Oropus, which was in ſubjection to them; becauſe, through the injury which they ſuſtained from the Macedonian war, they were the moſt indigent of all the Greeks. The Oropians in conſequence of this fled to the Romans for protection; who, conſidering them as having ſuffered unjuſtly, ordered the Sicyonians to take from the Athenians ſufficient to recompenſe the injury which the Oropians had ſuſtained. The Sicyonians, therefore, in conſequence of the Athenians not attending on the day appointed for the deciſion of this diſpute, inflicted on them a fine of five hundred talents. This the Athenians refuſed to pay; and on making application to the Romans, their fine was reduced to one hundred talents, which however was not paid.

Inſtead therefore of paying the fine, the Athenians ſo far prevailed on the Oropians, both by promiſes and gifts, that they ſuffered an Athenian guard to be admitted (hoſtages being given) within their town; yet on this condition, that if they ſuſtained any freſh injury from the Athenians, then the Athenians ſhould withdraw their guard, and reſtore the hoſtages. Not long after this the inhabitants of Oropus were injured by the guard; and

ambaſſadors

ambaſſadors being ſent on this occaſion to the Athenians, the Oropians deſired that they might be freed both from the compact and the guard, and that the hoſtages might be returned. But the Athenians replied, in anſwer to this, that, as the offence was committed by the guard, and not by the Athenian people, they ſhould not comply with their demand; but that they would inflict on the guard the puniſhment which they deſerved. The Oropians, however, were not ſatisfied with this anſwer, but fled to the Achaians, and requeſted them to revenge their cauſe: but the Achaians would not comply, on account of the eſteem and reverence which they poſſeſſed for the Athenians. Upon this, the Oropians promiſed Menalcidas, who was a Lacedæmonian by birth, but who then commanded the forces of the Achaians, ten talents, if he could procure them the aſſiſtance of the Achaians. But Menalcidas, when he underſtood that Callicrates poſſeſſed great wealth, on account of his friendſhip with the Romans, gave him half of the reward; and through the united arts of Callicrates and Menalcidas, aid was procured for the Oropians againſt the Athenians. When this was told by a certain perſon to the Athenians, they came before Oropus as ſwiftly as poſſible, and carrying away with them all that remained of the former ſpoil, removed likewiſe the guard. But afterwards Menalcidas and Callicrates perſuaded the Achaians, who ſent aſſiſtance too late, to make incurſions upon the Attic territories. However, as aſſiſtance came to the Athenians from ſeveral parts of Greece, and particularly from Lacedæmon, the Achaians led back their army.

CHAP. XII.

BUT the Oropians, though they received no aſſiſtance from the Achaians, yet paid Menalcidas the ſum which they had promiſed him; and Menalcidas, as ſoon as he had received it, thought he ſhould act very improperly, if he made Callicrates a partaker of his gain. Firſt of all, therefore, he deluded him with expectations; afterwards by fraud; and laſt of all, he had the boldneſs to deny him his ſhare. By this conduct, indeed, he confirmed the proverb;

A fire there is than other fires more fierce,
A wolf than other wolves more ſavage far,
A hawk who ſwifter flies than other hawks.

For Callicrates, who was the moſt impious of all men at that period, was ſurpaſſed in perfidy by Menalcidas. But Callicrates being grieved that he had procured the enmity of the Athenians without having received the reward of his treachery, accuſed Menalcidas to the Achaians, on the ceſſation of his command, of a capital offence. His pretext was, that Menalcidas had acted as ambaſſador to the Romans againſt the Achaians, and had endeavoured to the utmoſt of his power to draw away Sparta from the aſſembly of the Achaians. But now Menalcidas, perceiving that he was arrived at the extremity of danger, gave three talents to Diæus a Megalopolitan, and his ſucceſſor. Diæus being bound to his intereſt by this preſent, ſaved the life of Menalcidas, though contrary to the will of the Achaians. This affair, however, procuring much

much diſgrace to Diæus both privately and publicly, in order to avert the odium that was raiſed againſt him, he raiſed the views of the Achaians to greater undertakings, and the hope of increaſing proſperity; and employed the following pretext to cover the deception of his conduct.

The Lacedæmonians had fled to the Roman ſenate, with the view of ſettling a diſpute about their dominions: but the ſenate referred every thing to the aſſembly of the Achaians, except the deciſion of capital offences. But Diæus, alluring the minds of the multitude by pleaſing deception, pretended that the judgment of even capital crimes was referred to the Achaians. The Achaians, in conſequence of this, as they gave credit to his report, began to ſit in judgment on the capital offences of the Spartans. The Spartans, however, refuſed to abide by their deciſions, charged Diæus with deception, and ſaid, that they would again conſult the Roman ſenate about this affair. But then the Achaians made uſe of another argument—that ſuch cities as formed a part of their dominions, had no authority of their own, and could not privately ſend an embaſſy to the Romans without the general conſent of the Achaians. A war between the Achaians and Lacedæmonians was the reſult of this diſpute; and the Lacedæmonians, perceiving that they were not equally powerful in arms with the Achaians, ſent ambaſſadors to the Achaian cities publicly, and privately to Diæus. But they were anſwered by the cities, that it was impoſſible for them to refuſe obedience to the laws, as their forces were under the command of a prætor. This prætor was Diæus, who ſaid, that he did not fight with Sparta, but with thoſe that diſturbed the peace of Sparta.

And on the ſenate aſking him who the perſons were that he conſidered as having acted unjuſtly, he gave in the names of twenty-four of the firſt quality in Sparta. In conſequence of this, the opinion of one Agaſthenes was adopted, a man who prior to this was illuſtrious and honoured, but whoſe reputation was greatly increaſed, from the advice which he gave on the preſent occaſion. For he perſuaded thoſe nobles whom Diæus had required to be ſurrendered to the Achaians, to baniſh themſelves voluntarily from Lacedæmonia, and not by their ſtay bring war into Sparta; ſince, if they fled to Rome, they would in a ſhort time be reſtored by the Romans.

After, therefore, they had baniſhed themſelves, they were capitally condemned by the Spartans. But Callicrates and Diæus were ſent to Rome by the Achaians, that they might declaim in the ſenate againſt the exiled Spartans. And of theſe, Callicrates died by the way, of diſeaſe, at Rhodes: nor do I know, whether, if he had arrived at Rome, he would in any reſpect have benefited the Achaians, or whether he might not have been the cauſe of greater evils to them. But when Diæus and Menalcidas arrived at Rome, and had ſaid many things in oppoſition to each other, ſome of which were far from being attended with a becoming propriety, the ſenate at length gave them for anſwer, that they would ſend ambaſſadors, who ſhould determine the difference between the Lacedæmonians and Achaians. Theſe ambaſſadors proceeded very ſlowly on their journey; and in conſequence of this, a length of time intervened, ſufficient for Diæus to circumvent the Achaians by his fraudulent conduct, and Menalcidas the Spartans. For Diæus perſuaded the Achaians, that, by a

decree of the Romans, the Spartans would be entirely in their power: and Menalcidas ſo perfectly deceived the Lacedæmonians, that they believed they ſhould be freed by the Romans from the aſſembly of the Achaians.

CHAP. XIII.

AGAIN, therefore, in conſequence of this oppoſition in ſentiment, the Achaians began to make war upon the Lacedæmonians. But about the ſame time Metellus led the Roman army to Macedonia: for it was decreed by the ſenate, that he ſhould war upon Andriſcus the ſon of Perſeus, who was endeavouring to free himſelf from ſubjection to the Romans. Here Metellus, having gained an eaſy victory, perſuaded thoſe whom the Roman ſenate had ſent into Aſia, prior to their arrival thither, to ſpeak to the leaders of the Achaian army, and exhort them not to war on the Lacedæmonians, but wait the arrival of the ambaſſadors from the Roman ſenate, who were ſent as judges between the Lacedæmonians and Achaians. This advice they gave to Damocritus and the Achaians, who were then leading an army againſt the Lacedæmonians. However, perceiving they were not able to alter the intention of the Achaians, they paſſed over into Aſia. But the Lacedæmonians took up arms with more alacrity than ſtrength, and met the enemy with no other deſign than that of defending their own dominions. Not long after this they were vanquiſhed by the Achaians; and a thouſand ſoldiers who were in the flower of their age falling in the engagement, the reſt ſaved themſelves within their

their walls by a rapid flight. And if Damocritus had but haſtened to purſue the enemy, the Achaians might have entered the gates with the flying Lacèdæmonians. But at that very time he founded a retreat, and afterwards turned himſelf to excurſions and devaſtations of the land, rather than beſieging the city. Hence, when he led back his army, he was fined by the Achaians for prodition fifty talents; and, being unable to pay it, fled from Peloponneſus.

But Diæus was proclaimed general of the army after Damocritus: and Metellus being ſent as ambaſſador to him, he cauſed a ceſſation of arms to take place between the Achaians and Spartans, till the arrival of thoſe from the ſenate who were to determine their quarrel. The crafty general, too, employed the following ſtratagem againſt the Lacedæmonians. All the cities which ſurrounded Sparta he allured to benevolence towards the Achaians, and brought into them guards, which might be ſubſervient to the Achaians in attacking Sparta. But the Lacedæmonians made Menalcidas the general of their army, who, though he perceived that the Lacedæmonians were reduced to the greateſt want both of men and money, and beſides this, that their land was in a moſt unprolific ſtate, yet in open violation of the truce, by making a ſudden excurſion, he took and plundered the town Iaſus, which was in the boundaries of the Laconic region, but at that time in ſubjection to the Achaians. The war, however, being again renewed between the Lacedæmonians and Achaians, he was accuſed by the citizens, and not being able to bear their reproaches at a time when a new war was raiſed, he deſtroyed himſelf by poiſon.

poiſon. And ſuch was the end of Menalcidas, a man who was at that time the moſt unſkilful general of the Lacedæmonians, and prior to this had acted in the moſt unjuſt manner towards the Achaians.

CHAP. XIV.

AT length thoſe that were to determine the diſpute arrived in Greece, among whom was Oreſtes, who ordered the principal perſons in each city, together with Diæus, to attend him. On their arrival, Oreſtes told them, that the Roman ſenate were of opinion, that neither the Lacedæmonians, nor Corinth itſelf ought to form a part of the Achaic dominions; and that beſides this, Argos and Heraclæa, which is near Oeta, and the Arcadian Orchomenians ought to be ſeparated from the Achaic aſſembly; as theſe people had no alliance with the Achaians, and their cities were in after times only ſubjected to the Achaians. While Oreſtes was thus ſpeaking, the Achaian magiſtrates not enduring to ſtay any longer, and hear the whole of his diſcourſe, left the houſe, and called the Achaians to council. Theſe, as ſoon as they knew the opinion of the Roman ſenate, immediately attacked the Spartans, who at that time were in Corinth, and plundered all thoſe whom they either ſuſpected or knew to be Lacedæmonians from their being ſhaved, or from the ſhoes which they wore, or any other part of their clothing; and even drew out by force, and aſſaulted thoſe that had fled for refuge into the houſe of Oreſtes. Upon this, Oreſtes and the ambaſſadors that were with him endeavoured to reſtrain the fury of the Achaians, and exhorted them to remember that they had commenced hoſtilities

hoſtilities againſt the Romans themſelves. Not many days after this, the Achaians impriſoned all the Lacedæmonians that they had taken, and diſmiſſed thoſe of a different country. They likewiſe ſent other Achaians to Rome, and among theſe Theridas as the leader of the embaſſy. But theſe happening to meet by the way with other ambaſſadors, who were ſent from Rome on the ſame account, returned home.

Diæus had now completed the period of his command, and Critolaus was choſen as his ſucceſſor. This man was inflamed with a vehement and intemperate deſire of warring on the Romans; and as ſoon as the new Roman arbitrators arrived, he met them at Tegea, an Arcadian city, and took care to prevent them from delivering their meſſage to the general aſſembly of the Achaians. For in their hearing, he ſent meſſengers, ordering the Achaians to aſſemble; but privately he deſired the members of the aſſembly not to meet together. The council therefore not aſſembling, Critolaus plainly evinced that he had deceived the Romans, eſpecially when he told them, they might depend on the aſſembly meeting on the ſixth month, and that he could not lawfully treat on public affairs in any other place than the aſſembly of the Achaians. The ambaſſadors, therefore, finding that they were deceived, returned home. But Critolaus collecting together the Achaians in Corinth, perſuaded them to carry war into Sparta, and openly take up arms againſt the Romans. It often happens, indeed, that the event of war is unſucceſsful to kings and cities, and that deſtruction enſues rather from the interference of dæmons than the fault of the warriors; but raſhneſs, when accompanied with imbecility, ſhould be rather called madneſs than misfortune. This madneſs, indeed,

deed, injured Critolaus and the Achaians. But Pytheas, who was at that time the general of the Bœotians in Thebes, incited the Achaians to war on the Romans, as the Thebans of their own accord offered to aſſiſt them in carrying on the war. The Thebans, however, were puniſhed for this by the orders of Metellus, and were obliged to pay a fine to the Phocenſes, in the firſt place, becauſe they had invaded their land in an hoſtile manner; in the ſecond place to the Eubœnſes, becauſe they had laid waſte their country; and in the third place to the Amphiſſenſes, becauſe they had cut their corn during the time of harveſt. But the Romans having learnt from their ambaſſadors and the letters of Metellus the unjuſt conduct of the Achaians, ordered Mummius, who was at that time their conſul, to lead a fleet and land army againſt the Achaians.

CHAP. XV.

BUT Metellus, as ſoon as he found that Mummius was marching with an army into Achaia, endeavoured with all the diligence poſſible to bring the war to a concluſion before the arrival of Mummius. He therefore ſent meſſengers to the Achaians, who exhorted them to give up the Lacedæmonians, and ſuch other cities as were in ſubjection to the Romans; adding, that if they complied with this requeſt, he would promiſe to procure their pardon from the Romans. At the ſame time he led his army into Macedonia through Theſſaly and the Lamiacan bay. But Critolaus and the Achaians were ſo far from acceding to the conditions propoſed by Metellus, that they laid

laid ſiege to Heraclea, in conſequence of the inhabitants refuſing to obey the Achaians. However, as ſoon as Critolaus underſtood by his ſpies, that Metellus and the Romans had paſſed over Sperchius, he fled to Scarphea, a Locrian city, and had not the boldneſs to ſtay in the ſtrait between Heraclea and Thermopylæ. Indeed he was ſtruck with ſo great a terror, that the celebrity of the place was not able to raiſe his hopes; for it was here that the Lacedæmonians exhibited the moſt ſplendid ſpecimens of courage againſt the Medes, and the Athenians againſt the Gauls. Metellus however purſued, and overtook him a little before he reached Scarphea, and ſlew the greateſt part of his forces; at the ſame time taking not leſs than a thouſand priſoners. But Critolaus was neither ſeen alive after the battle, nor found among the dead bodies. If, indeed, he had the boldneſs to merge himſelf in the muddy marſh of the ſea near the mountain Oeta, he muſt have been entirely abſorbed in its profundity. However, other things may be conjectured reſpecting the death of Critolaus. But about a thouſand choſen Arcadians, who had joined themſelves to Critolaus, fled to Elatea in Phocis, and were received into that city, on account of a certain alliance which they had with them: though as ſoon as the misfortune of Critolaus and the Achaians was told to the Phocenſes, the Arcadians were ordered to leave Elatea.

In conſequence of this they returned to Peloponneſus, and fell in with the army of Metellus at Chæronea. And here, indeed, divine juſtice inflicted on them the puniſhment which they deſerved: for they were ſlain by the Romans in that very place, in which they had deſerted the Greeks when they fought againſt Philip and the Mace-

Macedonians. The command of the Achaians, therefore, returned again to Diæus, who, imitating the conduct of Miltiades, prior to the battle of Marathon, gave liberty to the ſlaves, and muſtered all the Achaians and Arcadians of a proper age. By this means he collected together an army of ſix hundred horſemen, and fourteen thouſand heavy-armed foot. And in this inſtance, indeed, nothing could exceed the ſtupidity of Diæus, who, though he knew how unhappily Critolaus, and all the preparation of the Achaians, had been vanquiſhed by Metellus, yet choſe out of his army four thouſand men, and ſent them to Megara under the command of Alcamenes. They were ſent to this place for the purpoſe of defending the city of the Megarenſes, and that they might prevent Metellus and the Romans from marching any farther into Peloponneſus. But Metellus having vanquiſhed the Arcadians at Chæronea, marched with his army againſt Thebes. At that time Heraclea was beſieged by the Thebans together with the Achaians; and both theſe parties had been preſent at Scarphea. But then, on the approach of Metellus, the Theban women and men of every age abandoning the city, wandered through Bœotia, and fled to the tops of the mountains. Metellus, however, would not ſuffer either the temples of the gods to be burnt, or the houſes to be thrown down; and ordered, that no one ſhould ſlay any of the other Thebans, or impede them in their flight, but that they ſhould by all means bring Pytheas to him, if they happened to take him. Pytheas, therefore, was immediately found, and puniſhed by Metellus as he deſerved. But as ſoon as the Roman army drew near to Megara, Alcamenes with his guard immediately fled to Corinth to the camp of the Achaians; and the Megarenſes ſurrendered

dered the city to the Romans without any contention. Metellus, however, as ſoon as he came to the Iſthmus, invited the Achaians to conditions of peace: for he had a vehement deſire of finiſhing the Macedonian and Achaian war. The folly however of Diæus prevented him from obtaining his deſire.

CHAP. XVI.

WHILE theſe things were tranſacting, Mummius bringing with him Oreſtes, who prior to this had been an arbitrator between the Achaians and Lacedæmonians, arrived about break of day at the Roman army; and ſending Metellus with his forces into Macedonia, ſtaid himſelf in the Iſthmus till all his army was collected together. In his army he had three thouſand five hundred horſe, and twenty-three thouſand foot. The Cretan archers too came to his aſſiſtance; and Pilopoemen with a band ſent by Attalus from Pergamus, which is above Caicus. Mummius was likewiſe aſſiſted by ſome Italian forces. But there was a guard before his army, at about the diſtance of twelve ſtadia from the camps. This guard, which did not keep a very careful watch through too much confidence in the ſtrength of the Romans, was attacked by the Achaians, who ſlew many of them, but purſued ſtill more of them to their camps, and took five hundred ſhields. The Achaians elated with this victory, marched to battle before the Romans. As ſoon, however, as Mummius faced them with his army, and the Roman horſe oppoſed that of the Achaians, the Achaian horſe immediately fled, and did not even ſuſtain the firſt impreſſion of the

the Roman horſe. The heavy armed foot of the Achaians were indeed very much dejected by the flight of the horſe, but yet had the boldneſs to attack the Roman foot; and though they were overpowered by the multitude of their enemies, and worn out with wounds, yet they ſtood their ground, till a thouſand choſen men of the Romans attacked them on their ſide, and thus put them to flight. If, indeed, Diæus, after the battle, had been bold enough to enter into Corinth, and receive within the walls the flying remains of his army, the Achaians, perhaps, if the affair had terminated in a ſiege, and the war protracted, might have obtained milder conditions from Mummius.

But now, as ſoon as the Achaians began to turn their backs, Diæus immediately fled to Megalopolis, by no means acting towards the Achaians in the ſame manner as Calliſtratus the ſon of Empedus acted towards the Athenians. For Calliſtratus, who commanded the Athenian horſe in Sicily, when the Athenian foot, and thoſe that partook of his expedition, were cut off near the river Aſinarus, had the boldneſs to force his way with the horſe that were with him through the midſt of the enemy; and afterwards having eſcaped to Catana with a great part of his forces, turned back again the ſame way towards Syracuſe, and attacked thoſe that were plundering the Athenian camps. Here, having ſlain five of the enemy, he at laſt fell with certain deadly wounds from his horſe, after he had procured great glory both to the Athenians and himſelf, and ſaved the horſe under his command. But Diæus, inſtead of acting in this heroic manner, after the loſs of the Achaian forces, came himſelf to the Megalopolitans, as the meſſenger of the impending calamity; ſlew his wife with his own hand, that ſhe might not be made a captive;

and at laſt deſtroyed himſelf by poiſon. Indeed, as he was equally avaricious with Menalcidas, ſo was he equally timid in the article of death.

But thoſe Achaians that had ſaved themſelves in Corinth after the battle, abandoned it as ſoon as it was night, and were accompanied in their flight by many of the Corinthians: and Mummius, though he ſaw that the gates were open, reſtrained his army from entering Corinth, fearing that ſome ambuſh might be laid for him within the walls. On the third day however after the fight he took Corinth, and burnt it. Of the men that were found within the walls, the Romans ſlew a great part; and Mummius made ſlaves of the women and children. The ſlaves, too, that had been liberated by, and fought for the Achaians, and that did not fall in the beginning of the battle, were expoſed to ſale. The votive offerings, and other ornaments worthy of the greateſt admiration, were carried to Rome, and what remained Mummius gave to Philopoemen, the leader of the forces ſent by Attalus: and even at preſent theſe ſpoils taken from the Corinthians are to be ſeen among the Pergamenians. With reſpect to the other cities that warred againſt the Romans, Mummius threw down their walls, and took away the arms of the citizens, and accompliſhed all this before meſſengers were ſent to him from Rome, to inform him how he was to act. But as ſoon as theſe meſſengers arrived, he put an end to the Democratic government of theſe cities; eſtabliſhed in its ſtead Oligarchies; laid a tribute on all Greece; forbade the wealthy the poſſeſſion of land beyond their own boundaries; and aboliſhed the aſſemblies of the ſeveral Achaic nations, whether they were held among the Phocenſes,

Bœotians, or in any other part of Greece. Not many years however after this, the Romans were moved to compaſſion for the Greeks; permitted each nation to reſtore its ancient aſſembly, and to poſſeſs land beyond its own boundaries; and remitted the fine which Mummius had laid on the ſeveral cities. For he had ordered the Bœotians and Eubœenſes to pay the Heracleotæ one hundred talents; and the Achaians two hundred to the Lacedæmonians. Greece, therefore, being reduced into the form of a Roman province, a prætor is even at preſent ſent to it from Rome. This governor the Romans do not call the prætor of Greece, but of Achaia; becauſe the Greeks were ſubdued at that period when the Achaians held the firſt rank among them. This Achaic war, too, was finiſhed when Antitheus was the Athenian archon, in the one hundred and ſixtieth Olympiad, in which Diodorus the Sicyonian was victorious.

CHAP. XVII.

AT this time Greece was in a condition imbecil in the extreme, being afflicted in its parts, and reduced to indigence by ſome divine power. For Argos, which in the times called *heroic* had arrived at a very high degree of power, together with its being transferred to the dominions of the Dorienſes, loſt the benevolence of fortune. And the Attic nation, which began to flouriſh again after the Peloponneſian war and the loſs occaſioned by peſtilence, was not many years after oppreſſed by the vigorous power of the Macedonians. The wrath of Alexander

was fatal to the Bœotian Thebes. The Theban Epaminondas, and afterwards the war of the Achaians, injured the Lacedæmonians. And laſtly, when the empire of the Achaians, which, being cut off from Greece, reſembled a mutilated tree, began to bloſſom again, the improbity of its generals prevented its increaſe. Many ages after this, the empire of the Romans devolved upon Nero, who gave liberty to all the Grecian cities, without injuring the Roman empire. For, inſtead of Greece, he gave the Romans Sardinia, an iſland in the higheſt degree fertile and flouriſhing. When, therefore, I conſider this action of Nero, Plato the ſon of Ariſton appears to me to have ſpoken moſt truly, when he ſays, *that unjuſt actions, which for their magnitude and boldneſs are of a very tranſcendent nature, are by no means the offspring of vulgar ſouls, but of ſuch as are noble, and at the ſame time corrupted by a depraved education.* This advantageous condition however of the Greeks was of no long duration. For when Veſpaſian ſucceeded to the empire after Nero, they were diſturbed by inteſtine ſeditions; and Veſpaſian having impoſed on them an annual tribute, ordered them to obey Roman magiſtrates, becauſe he ſaid the Greeks had now learned the uſe of liberty. And ſuch are the particulars which I find happened to the Achaians.

But the river Lariſſus forms the boundaries of the Achaians and Eleans: and there is a temple of Minerva Lariſſæa on the banks of the river. The Achaian city Dyme is diſtant about four hundred ſtadia from Lariſſus. Philip the ſon of Demetrius, when he warred on the Achaians, had this city alone in his poſſeſſion: and on this account, the Roman general, Ulympieus, gave up Dyme to be plundered by his army. But Auguſtus afterwards

wards beſtowed it on the Patrenſes. In former times it was called Palea: but when it came to be in ſubjection to the Iones, it obtained its preſent denomination. I do not, however, clearly know, whether it was thus named from a woman Dymē, a native of this place, or from Dymas the ſon of Ægimius. But if any one reads the elegy inſcribed on the ſtatue of Oebotas, he will find great reaſon to doubt concerning the name of this city. For this Oebotas was a Dymæan who conquered in the ſtadium in the ſeventh Olympiad: but the ſtatue was dedicated in Olympia, in conſequence of an oracle given at Delphos in the eightieth Olympiad. Upon this ſtatue there is the following epigram:

> Oebotas in the ſtadium victor, rais'd
> His country Palea in Achaia's realms to fame.

That the epigram, therefore, calls the city Palea, and not Dyme, ought not to give any diſturbance to the reader. For the more ancient names are employed by the Greeks, in poetical compoſitions, inſtead of ſuch as are more recent. Thus they call Amphiaraus and Adraſtus, Phoronidæ, and Theſeus Erechthides.

At a ſmall diſtance from the city, and in the road on the right hand is the ſepulchre of Soſtratus. This youth was a native of the place; and was, as they ſay, one of the lovers of Hercules. They farther add, that Soſtratus dying while Hercules was yet among men, Hercules raiſed this tomb for him, and ſacrificed to him the hairs of his head. At preſent too there is a pillar placed over a heap of earth, and upon it a ſtatue of Hercules. It is likewiſe ſaid, that the natives perform funeral ſacrifices to Soſtratus. Beſides this the Dymæi have a temple of Minerva,

and a ſtatue of the goddeſs, which is very ancient. They have alſo another temple ſacred to the mother Dindymene, and Attes. But who Attes is, I have not been able to diſcover, becauſe it is an arcane affair. Hermeſianax, indeed, a writer of elegies, ſays, that he was the ſon of the Phrygian Calaus, and that he was produced by his mother incapable of begetting children. That when he arrived at manhood he migrated to Lydia, and eſtabliſhed there the orgies of the Great Mother. And that he was ſo highly honoured by the goddeſs, that it excited the indignation of Jupiter, who ſent a boar into the Lydian fields, by which other Lydians were deſtroyed, and Attes himſelf was ſlain. The Gauls who inhabit Peſinus, confirm by their conduct the truth of this relation, for they cannot bear to touch ſwine. However, they report things concerning Attes far different from the above.

Jupiter, ſay they, while he was aſleep emitted his ſeed on the earth; this in proceſs of time produced a dæmon with twofold private parts, viz. with the parts of man and woman united. The name of this dæmon was Agdiſtis: and the gods, in conſequence of being terrified at him, cut off his virile parts. From theſe parts an almond tree was produced, the fruit of which, when ripe, the daughter of the river Sangarius gathered and concealed in her boſom. The fruit however immediately vaniſhed, and ſhe became pregnant. As the reſult of her pregnancy, ſhe was delivered of a boy, who being left in the woods was educated by a goat, and who, as he grew in years, poſſeſſed a beauty ſurpaſſing that of the human form, and through which Agdiſtis fell in love with him. But when he arrived at manhood, his friends ſent him to Peſinus, in order that he might marry the daughter of the king. Here, as they

were

were ſinging the nuptial ſong, Agdiſtis preſented himſelf before them, and Attes becoming inſane, cut off his private parts. The king's daughter, too, that was given to Attes, cut off her privities. But Agdiſtis was grieved that Attes had acted in this manner, and obtained of Jupiter that no part of the body of Attes ſhould either become putrid or waſte away. And ſuch are the particulars which are reported about Attes. In the Dymæan land too there is a monument of the victory of Oebotas in the race. This Oebotas was the firſt of the Achaians that was crowned in the Olympic games, but not receiving any conſiderable honour from his fellow citizens, they ſay, that he made dire execrations, that no Achaian might conquer in theſe games. The Achaians afterwards underſtood the reaſon why they could never obtain the Olympic crown (for ſome god took care to render the execration of Oebotas effectual) by ſending certain perſons to the oracle at Delphos; and among other honours which they paid to Oebotas, dedicated his ſtatue in Olympia; in conſequence of which, Soſtratus Pelleneus conquered boys in the ſtadium. Indeed, even at preſent, it is uſual with the Achaians, previous to their contending in the Olympic games, to perform funeral ſacrifices to Oebotas, and when they have been victorious in theſe games, to crown his ſtatue.

CHAP. XVIII.

ON proceeding from Dyme to about the diſtance of forty ſtadia, you will ſee the river Pirus pouring itſelf into the ſea: and near it is an Achaian city, Olenus, which was formerly inhabited. Thoſe, indeed, that make men-

tion of Hercules and his labours, particularly mention by what king he was entertained in Olenus, and what gifts he hoſpitably received from him. And that the city Olenus was ſmall from the very firſt, is evinced by the elegy compoſed by Hermeſianax upon the Centaur Eurytion. But in proceſs of time, they ſay, that the inhabitants deſerted this city on account of its imbecility, and migrated to Piræ and Eurytææ. The city Patræ is about eighty ſtadia diſtant from the river Pirus: and not far from it the river Glaucus runs into the ſea. Thoſe who deſcribe the antiquities of Patræ, ſay, that a native of this place, whoſe name was Eumelus, firſt dwelt in this country, and reigned over a few men. That Triptolemus came to him from the the Attic land, from whom Eumelus received mild fruits, and was inſtructed in the art of building a city; and that he called the firſt city which he built Aroe, from the cultivation of the ſoil. That as ſoon as Triptolemus betook himſelf to reſt, Antheas the ſon of Eumelus yoked the dragons of Triptolemus to the car, and attempted to ſow ſeed from it; but that he fell from the chariot and died. And laſtly, that Triptolemus and Eumelus called by joint conſent the city which they had built, Anthea, from the name of the youth. They alſo relate, that the city Meſſatis was built between Anthea and Aroe. However, I ſhall leave the Patrenſes to relate what they report concerning Bacchus, as that he was educated in Meſſatis, and being circumvented by the ſtratagems of Pans, arrived at the very extremity of danger, the Patrenſes at the ſame time not oppoſing the name Meſſatis.

But the Iones being afterwards expelled by the Achaians, Patreus the ſon of Preugenes, and the grandſon of Agenor, forbade the Achaians to inhabit Anthea and Meſ-

ſatis;

ſatis; and enlarging the wall towards Aroe, ſo that Aroe might be incloſed by it, he called the city Patræ, after his own name. But Agenor was the father of Preugenes, the ſon of Areus, and the grandſon of Ampyx: and Ampyx was the ſon of Pelias, who deſcended from Æginetas, Deritus, Harpalus, Amyclas, and Lacedæmon. And ſuch were the anceſtors of Patreus. The Patrenſes, too, alone of all the Achaians, once privately paſſed over into Ætolia, through their friendſhip to the Ætolians, that they might aſſiſt them in their war againſt the Gauls. However, having ſuffered greatly in the war, and many of them being oppreſſed with want, they left Patræ, a few of them excepted. Thoſe that were left, being ſcattered about the country, through a deſire of procuring employment, began to inhabit the ſmall towns, Meſſatis, Anthea, Boline, Argyra, and Aroe. But Auguſtus either thinking that Patræ would form a convenient port for ſhips, or for ſome other reaſon, brought back again from the other ſmall cities all the inhabitants to Patræ; and likewiſe peopled it with the Achaians from Rhypæ, after he had razed that city from its foundations. Beſides this, he gave liberty to the Patrenſes alone of all the Achaians, and beſtowed upon them ſuch other benefits, as the Romans are accuſtomed to confer upon their colonies. But the Patrenſes have a temple in their tower, of Laphria Diana. The name of the goddeſs is foreign, and the ſtatue was brought hither from ſome other place. For Calydon and the other parts of Ætolia being laid waſte by Auguſtus, in order that Nicopolis above the promontory Actium might be inhabited, the Patrenſes by this means obtained the ſtatue of Laphria Diana.

In

In a ſimilar manner, too, with reſpect to the other ſtatues which were taken away from Ætolia and the Acarnanes, Auguſtus ordered many of them to be carried to Nicopolis, and among many other of the Calydonian ſpoils, gave the Patrenſes the ſtatue of Laphria, which they venerate even at preſent in their tower. They ſay, that the appellation Laphria was given to the goddeſs by a Phocenſian man: for Laphrius the brother of Caſtalius dedicated an ancient ſtatue of Diana among the Calydonians. There are others who think, that this name originated from the anger of the goddeſs towards the Calydonians, on account of Oeneus becoming in time more gentle. The figure of the ſtatue is that of a huntreſs, and is made of ivory and gold. Its artificers were the Naupactians, Menæchus, and Soidas, who are conjectured to have lived not long after the Sicyonian Canachus, and Callon Æginetes. The Patrenſes too celebrate a feſtival in honour of Diana Laphria every year, in which they ſacrifice to her after the manner of their country. For they place green wood circularly about an altar, each piece being ſixteen cubits in length: but within the altar they place the drieſt wood. They frame too for the time of the feſtival, ſteps by which they may aſcend to the altar, and bring ſmooth earth which they lay on the ſteps of the altar. They firſt of all ſend forth a proceſſion in honour of the goddeſs, adorned with moſt magnificent apparel, and a virgin who acts as prieſteſs, brings up the rear of the proceſſion, riding in a chariot drawn by two elephants. On the following day the ſacrifices to the goddeſs are performed with great earneſtneſs both privately and publicly. For they throw living animals on the altar,

birds

birds fit to be eaten, and victims of all kinds; and beſides theſe, ſavage boars, ſtags and goats, the young of wolves and bears, ſome of the moſt perfect of wild beaſts, and laſt of all the fruit of mild trees. After this they ſet the wood on fire. And when this was done, I myſelf once ſaw a bear, and other animals that were placed on the altar, thrown by the violence of the flames beyond the altar; and ſome of theſe through their ſtrength fled away. They were however brought back again and placed on the pyre: and they report, that no one was injured by the ſavage animals.

CHAP. XIX.

BUT there is a ſepulchre of Eurypylus between the temple of Laphria and the altar. Who this Eurypylus was, and on what account he came hither, I ſhall explain, after I have firſt deſcribed the condition of the inhabitants in theſe places, prior to his arrival. When the Iones poſſeſſed Aroe, Anthea, and Meſſatis, there was a grove and temple of Diana Triclaria in a certain edifice. The Iones celebrated a feſtival every year, and offered ſacrifices to the goddeſs, which laſted all night. A virgin acted as prieſteſs till ſhe was given in marriage. They ſay, therefore, it once happened, that a moſt beautiful virgin, whoſe name was Comætho, officiated as prieſteſs to the goddeſs; and that one Melanippus, a young man who ſurpaſſed thoſe of his own age, both in other reſpects, and in the beauty of his perſon, fell in love with her. As ſoon, therefore, as Melanippus had inflamed the virgin with a love equal to his own, he aſked permiſſion of her father

father to marry her. It happens, however, that old age, amongſt its other defects, is for the moſt part averſe from gratifying the deſires of youth, and particularly that it does not ſympathiſe with young men in the torments of love. Hence Melanippus, who would have willingly led away the no leſs willing Comætho, was far from finding either his own or the virgin's parents diſpoſed to the match. But the paſſion of Melanippus as well as that of many others evinced, that love occaſions men to violate the laws of men, and profane the honours of the gods: for Comætho and Melanippus ſatisfied the impulſe of love in the temple of Diana; and afterwards uſed the temple juſt as if it had been a bed-chamber. The inhabitants, however, immediately experienced the wrath of Diana for this pollution of her temple: for the land yielded no fruit, unuſual diſeaſes abounded, and, in conſequence of them, a mortality greater than uſual prevailed.

Oppreſſed with ſuch calamities, the inhabitants fled to the Delphic oracle; and the Pythian deity accuſed Melanippus and Comætho as the authors of their misfortunes. The oracle too ordered them to ſacrifice the offenders to Diana, and immolate every year to the goddeſs a virgin and young man of ſurpaſſing beauty. On account therefore of this ſacrifice, the river which flows near the temple of Triclaria Diana, came to be called *Ameilichos*, or *implacable*: for prior to this, it was without a name. And thus the profane deed of Melanippus and Comætho brought deſtruction on many young men and virgins, who had not by their conduct offended the goddeſs, and cauſed great affliction to their parents. I conſider, however, the lovers, Melanippus and Comætho, as exempt from the calamity: for to man alone the enjoyment of a beloved

object

object is equivalent to life. But this ſacrifice of the human ſpecies to Diana is ſaid to have ceaſed on the following occaſion. The inhabitants prior to this had known from a Delphic oracle, that a foreign king would arrive in their country, bringing with him a foreign dæmon, and that when this happened, their ſacrifice to Triclaria would ceaſe. Troy therefore being taken, and the ſpoils divided among the Greeks, Eurypylus the ſon of Euæmon received a cheſt, which contained a ſtatue of Bacchus, the work, as they ſay, of Vulcan, and the gift of Jupiter to Dardanus.

Of this cheſt there are two reports. According to ſome, it was left by Æneas when he fled from Troy: but according to others, it was thrown away by Caſſandra, as ſhe knew that it would prove unfortunate to any Greek who ſhould find it. Eurypylus therefore opened the cheſt, ſaw the ſtatue, and in conſequence of ſeeing it, became immediately inſane; and this in ſuch a manner, that though he ſometimes enjoyed the uſe of his reaſon, yet he paſſed the greater part of his life in a ſtate of madneſs. In conſequence therefore of this malady, he did not ſail to Theſſaly, but to Cirrha, and the bay in that place. From hence he proceeded to Delphos, and enquired of the oracle by what means he might be liberated from his diſeaſe. The oracle anſwered him, that he ſhould dedicate the cheſt, and take up his abode in that place in which he ſhould meet with men ſacrificing after a foreign manner. The wind, therefore, impelled the veſſels of Eurypylus to the ſea near Aroe; and he landing on the ſhore of Aroe, met with a boy and a virgin whom they were leading along in order to be ſacrificed on the altar of Triclaria Diana. Without any great difficulty therefore he perceived,

ceived that this ſacrifice was that to which the oracle alluded. The natives too recollected the oracle which had been given them, on ſeeing a king whom they had never beheld, and ſuſpected that the cheſt contained the ſtatue of ſome divinity. And thus was Eurypylus freed from his diſeaſe, and the country from human ſacrifices; and the river was now called *Meilichos*, or *mild*. Some perſons, however, have aſſerted in their writings, that the above particulars did not happen to the Theſſalian Eurypylus; but that Eurypylus the ſon of Dexamenus, who reigned in Olenus, came with Hercules againſt Troy, and received from him the cheſt. In other reſpects, they agree with what we have related. But for my own part, I cannot be perſuaded that Hercules was ignorant of what the cheſt contained; or, that if he knew its contents, he would have given it to a man who was nothing more than his aſſociate in war. Indeed, the Patrenſes are not acquainted with any other Eurypylus than he who was the ſon of Euæmon, to whom they perform funeral ſacrifices every year, after the celebration of the feſtival of Bacchus.

CHAP. XX.

THE deity who was concealed in this cheſt was called Æſymnetes. But thoſe who principally reverence the god are nine men, who are ſelected out of the chief perſons in the city, and as many women of equal rank: and on one night of the feſtival the prieſt expoſes the cheſt to public view; for ſuch is the honour to which that night is deſtined. All the children of the inhabitants, too, deſcend

ſcend to the river Meilichos, crowned with ears of corn, and adorned after the ancient manner in which youths and virgins were led to be ſacrificed to Diana. At preſent, theſe crowns, made of ears of corn, are dedicated to the goddeſs. But after they have waſhed themſelves in the river, and have put on crowns of ivy, they proceed to the temple of Æſymnetes. And ſuch is the manner of their ſacrificing to Æſymnetes. Within the incloſure of the temple of Laphria Diana there is a temple of Minerva, who is called *Panachaïs*; and whoſe ſtatue is of ivory and gold. But on proceeding to the inferior part of the city, you will ſee a temple of the mother Dindymene, in which Attes is honoured. They do not, however, exhibit any ſtatue of the god: but there is a ſtone ſtatue of Dindymene. In the forum there is a temple of Jupiter Olympius: and the god ſits on a throne, near which Minerva ſtands. Near the temple of Olympian Jupiter there is a ſtatue of Juno, and a temple of Apollo, which contains a naked brazen ſtatue of the god, with ſhoes on its feet; and the ſtatue ſtands with one of its feet on the ſkull of an ox. For that Apollo is particularly delighted with oxen, is ſhewn by Alcæus in his hymn to Mercury, in which he ſpeaks of oxen that were ſtolen by Mercury from Apollo. Indeed, prior to Alcæus, Homer aſſerts, that Apollo fed the herds of Laomedon for a reward: and in the Iliad, he repreſents Neptune thus ſpeaking:

> "Troy's walls I rais'd (for ſuch were Jove's commands)
> And yon proud bulwarks grew beneath my hands:
> Thy taſk it was to feed the bellowing droves
> Along fair Ida's vales and pendent groves."

It may be conjectured, therefore, that Apollo was thus repre-

repreſented with his foot on the ſkull of an ox, in conſequence of theſe aſſertions of Alcæus and Homer.

But in that part of the forum which is in the open air, there is a ſtatue of Minerva, and before it the ſepulchre of Patreus. After the forum follows the Odeum, or muſic-ſchool, in which there is a ſtatue of Apollo well worthy of inſpection. This was made by the Patrenſes out of the ſpoils which they took, when they alone of all the Achaians aſſiſted the Ætolians againſt the Gauls. The Odeum here ſurpaſſes in ornament every place of a ſimilar kind in Greece, except that at Athens. For the Athenian Odeum is ſuperior to this, both in magnitude, and the whole of its apparatus. But it was raiſed by an Athenian whoſe name was Herodes, in memory of his wife. This circumſtance I made no mention of in my deſcription of the Attic affairs, becauſe I had compoſed that account before Herodes raiſed the Odeum. On leaving the forum, and proceeding to that part of Patræ which contains the temple of Apollo, there is a gate at the extremity of this place, and upon it golden ſtatues, viz. Patreus, Preugenes, and Atherion, the two laſt of whom were boys, at the ſame time that Patreus was a boy. Along this road, and oppoſite to the forum, there is a grove and temple of Limnatis Diana. They report, that when the Dorienſes poſſeſſed Lacedæmonia and Argos, Preugenes, in conſequence of a dream, took away the ſtatue of Limnatis Diana from Sparta; and that one of his ſervants, in whom he had the greateſt confidence, aſſiſted him in his undertaking. This ſtatue, after it was brought by Preugenes from Sparta, was preſerved in Meſoa. However, when they celebrate the feſtival of the goddeſs Limnatis, one of the ſervants belonging to the

ſacred

ſacred rites, carries this ſtatue from Meſoa to Patræ, and places it in the grove within the city. In this grove the Patrenſes have likewiſe other temples: but theſe are not in the open air, but there is an entrance to them through certain porches. The ſtatue of Æſculapius which is here is made of ſtone, except the garment: but the ſtatue of Minerva is made of ivory and gold. Before the temple of Minerva is the ſepulchre of Preugenes, to whom they perform funeral ſacrifices every year, at the time in which they celebrate the feſtival of Limnatis Diana. But not far from the theatre there are two temples, one of Nemeſis, the other of Venus. The ſtatues of theſe goddeſſes are very large, and are made of white ſtone.

CHAP. XXI.

IN this part of the city too there is a temple of Bacchus, who is called Calydonius: for the ſtatue of the god was brought from Calydon. While Calydon ſtood, Coreſus was one of the prieſts of Bacchus, who ſuffered very unjuſtly through love. For he was in love with a virgin Callirhoe, but ſo unfortunately, that the hatred of the virgin roſe in proportion to the ardour of his love. When Coreſus, therefore, found that he was unable, either by prayers or gifts, to move the virgin to love him, he came in a ſuppliant poſture to the ſtatue of Bacchus, who heard the prayer of his prieſt, and afflicted the Calydonians with a degree of inſanity like that produced by intoxication, through which great numbers of them continually periſhed. In conſequence of this the inhabitants fled to the oracle in Dodona. For, at that time,

thoſe that dwelt here, as alſo the Ætolians, and their neighbours the Acarnanes and Epirots, placed great confidence in the oracles which were delivered from the oak, and in the prophetic properties of doves. The oracle therefore of Dodona told them, that their calamity was produced by the anger of Bacchus, and that they would not be liberated from their diſeaſe till Coreſus either ſacrificed Callirhoe, or ſome other perſon who had the courage to die in her ſtead. As the virgin, however, found no one willing to procure her ſafety by dying for her, ſhe fled for refuge to thoſe by whom ſhe had been educated. But here finding no aſſiſtance, nothing now remained for her but to die. Every thing, therefore, being prepared for the ſacrifice, agreeably to the admonition of the Dodonean oracle, ſhe was led after the manner of a victim to the altar. Coreſus himſelf preſided over the ſacrifice: but he, giving way to his love, and not to his anger, ſlew himſelf inſtead of Callirhoe; and by this means gave the moſt inſane ſpecimen of love of any perſon we are acquainted with. Callirhoe, however, as ſoon as ſhe ſaw that Coreſus had ſlain himſelf, found her hatred of the youth vaniſh, and love ſucceed in its ſtead. Hence, through pity of Coreſus, and ſhame for her behaviour towards him, ſhe cut her throat by the fountain which is not far from the port in Calydon: and this fountain afterwards was called Callirhoe from the name of the virgin.

Near the theatre too the Patrenſes have a grove, which is ſacred to a woman who was a native of this place. In this grove there are ſtatues of Bacchus, equal in number to the Achaian towns, and of the ſame names with them: for they are denominated Meſateus, Antheus, and Aroeus. Theſe ſtatues, during the feſtival of Bacchus, are brought into

into the temple of Æſymnetes. This temple is ſituated in that part of the city which is near the ſea, and, as you leave the forum, is on the right hand. But as you deſcend from the temple of Æſymnetes, you will perceive another temple, and a ſtone ſtatue. This temple is called the temple of the Saviour, and, as they report, was dedicated by Eurypylus, when he was freed from his inſanity. Near the port there is a temple of Neptune, with a ſtone ſtatue in an upright poſition. Neptune, indeed, beſides thoſe appellations which are aſſigned him by poets for the ſake of adorning their verſes, has ſome particular denomination from every city. He is however called in common by all nations *Pelagæan*, *Aſphaliæan*, and *Hippian*. Some one perhaps may think that this laſt appellation was given to the god from other cauſes: but I conjecture, that he was ſo called, becauſe he invented the art of riding. Homer, indeed, when he deſcribes the horſe-races of the Greeks, repreſents Menelaus as calling on Antilochus to ſwear by Neptune as follows:

"Riſe if thou dar'ſt, before thy chariot ſtand,
The driving ſcourge high-lifted in thy hand;
And touch thy ſteeds, and ſwear thy whole intent
Was but to conquer, not to circumvent.
Swear by that god whoſe liquid arms ſurround
The globe, and whoſe dread earthquakes heave the ground."

But Pamphus, who made the moſt ancient hymns for the Athenians, ſays that Neptune is the god to whom

"Horſes we owe, and ſwelling ſails for ſhips."

So that it is probable the god was denominated from riding on horſeback, and not from any thing elſe.

In Patræ too, not far from the temple of Neptune,

there are temples of Venus: and one of her ſtatues was drawn up by ſome fiſhermen in a net, in the age preceding the preſent. There are likewiſe brazen ſtatues of Mars and Apollo near the port: but at the port there is a grove and ſtatue of Venus, the face, hands and feet of which are ſtone, but the other parts are of wood. They have alſo a grove near the ſea, which is admirably adapted for the courſe, and affords an elegant retreat in ſummer. In this grove there are temples of Apollo and Venus, whoſe ſtatues are made of ſtone. After the grove follows a temple of Ceres: and there are ſtatues in it of the goddeſs and her daughter, in a ſtanding poſition; but the ſtatue of Earth in the temple is in a ſitting poſture. Before the temple too of Ceres there is a fountain, which is ſeparated from the temple by a ſtone-wall: and there is a deſcent to it by ſteps on the outſide. This temple has a true oracle: but it does not predict all events, but only thoſe of diſeaſe. They let down a mirror, which is ſuſpended by a ſlender rope, and balanced in ſuch a manner that it may not be merged in the fountain with its anterior part, but ſo that the water may ſightly touch its circumference. After this, having prayed to the god, and made a fumigation, they look into the mirror, and by this means perceive whether the ſick perſon will live or die. And thus far does the truth of this water extend. In Cyaneæ, too, very near Lycia, there is an oracle of Apollo Thyrxeus; and there is a fountain near Cyaneæ. Thoſe who deſcend into this fountain in a ſimilar manner perceive whatever they wiſh to behold. But in Patræ near the grove there are two temples of Serapis: and in one of them there is a ſepulchre of Ægyptus the ſon of Belus. The Patrenſes report, that he fled to Aroe, worn out with grief

grief for his ſons, abhorring the name of Argos, and being very much in fear of Danaus. The Patrenſes likewiſe have a temple of Æſculapius. This temple is above the tower, and near the gates which lead to Meſſatis. But the women in Patræ are double in number to the men, and are remarkably prone to venery. They procure a living by weaving hair-nets for women, and other kinds of apparel, from the fine flax which grows in Elis.

CHAP. XXII.

BUT Pharæ, which is an Achaian city, was given to the Patrenſes by Auguſtus. And the road from Pharæ to Patræ is one hundred and fifty ſtadia in length: but from the ſea upwards towards the continent, there is an interval of eighty ſtadia. The river Pierus too flows near Pharæ: and this, as it appears to me, is the river which flows through the ruins of Olenus, and which the inhabitants near the ſea call Pirus. Near this river there is a grove of plane-trees, many of which are hollow through age, and beſides this of ſuch a magnitude, that thoſe who are ſo inclined may feaſt and ſleep in them as in caverns. But the incloſure of the forum is very large, after the ancient manner of the forums in Pharæ. In the middle of this forum there is a ſtone ſtatue of Mercury with a beard. This ſtatue ſtands on the earth without any baſis, is of a ſquare figure, and is of no great magnitude. The inſcription on it ſignifies, that it was dedicated by the Meſſenian Simulus. But the god is called *Agoraios* or *judicial*. Near this ſtatue there is an oracle: and before the ſtatue there is a Veſta of ſtone, to which brazen lamps are

ſoldered with lead. Thoſe therefore who wiſh to conſult the god, come hither in the evening, ſacrifice with frankincenſe to Veſta, then fill the lamps with oil and light them, and afterwards place a piece of money belonging to the country on the altar, and on the right hand of the ſtatue. This piece of money is called *braſs*: and he who deſires to aſk any queſtion, addreſſes the ear of the god, and after this leaves the forum, cloſing his ears. But when he has entirely left the forum, he removes his hands from his ears, and conſiders any voice which he may happen to hear as an oracle. There is an oracle of this kind belonging to the Ægyptians in the temple of Serapis.

In Pharæ likewiſe there is a piece of water ſacred to Mercury. The name of the fountain is Hama; and they do not cateh the fiſh which are in it, becauſe they conſider them as ſacred to the god. Very near this ſtatue there are thirty quadrangular ſtones. Theſe the Pharenſes venerate, calling each by the name of ſome particular god. Indeed, it was formerly the cuſtom with all the Greeks to reverence rude ſtones in the place of ſtatues of the gods. But at about fifteen ſtadia from Pharæ there is a grove of the Dioſcuri, which principally abounds with planted laurel-trees. There is however no temple in the grove; nor does it contain any ſtatues: for they report, that the natives carried the ſtatues to Rome. But the grove has an altar raiſed from choſen ſtones. The Pharenſes, too, are not certain whether Phares, who was the ſon of Philodamia the daughter of Danaus, or ſome other of the ſame name, was the founder of their city. But Tritia, which is an Achaian city, is ſituated in the moſt inland parts; and was given to the Patrenſes by Cæſar. There is a diſtance of about one hundred and twenty

ſtadia

ſtadia between Tritia and Pharæ. But before you arrive at Tritia, you will ſee a ſepulchre of white ſtone, which deſerves to be inſpected on other accounts, and particularly for the pictures within the tomb, which were painted by Nicias. In this ſepulchre a beautiful young virgin ſits on a throne of ivory, and a female ſervant ſtands by her, holding an umbrella. A youth likewiſe in an upright poſition ſtands near her. This youth is without a beard, has a robe on, and a purple cloak over his robe. Near this youth there is a ſervant holding darts, and leading along dogs proper for hunting. The names of theſe perſons are unknown: but we may very probably infer that a man and his wife are buried in this tomb.

With reſpect to the founder of Tritia, ſome report that it was Celbidas, and that he came from Cuma, a country belonging to the Opici, who are a people of Campania. But, according to others, Mars had connection with Tritia, the daughter of Triton. This Tritia was a prieſteſs of Minerva, while ſhe remained a virgin: but Melanippus the ſon of Mars and Tritia built and enlarged the city, and called it after the name of his mother. In Tritia there is a temple of thoſe gods, who are called *the greateſt gods*. But their ſtatues are made of a certain clay. Every year they celebrate a feſtival to theſe divinities, which is in no reſpect different from that which the Greeks celebrate in honour of Bacchus. There is alſo a temple of Minerva here; and there is a ſtone ſtatue of the goddeſs to be ſeen even at preſent: for the Tritæenſes report, that the ancient ſtatue of the goddeſs was taken to Rome. In this temple they ſacrifice to Mars and Tritia. And ſuch are the cities which are ſituated at a diſtance from the ſea, and are firmly eſtabliſhed on the continent. But

as you ſail to Ægium from Patræ, you will in the firſt place ſee a promontory, which is called Rhion, and which is about fifty ſtadia diſtant from Patræ. The port Panormus is diſtant from this promontory fifteen ſtadia: and that which is called the wall of Minerva is at the ſame diſtance from Panormus. But from the wall of Minerva to the port called *Erineos*, or *the wild fig-tree*, there is a diſtance by ſea of ninety ſtadia. From hence to Ægium there is a diſtance of ſixty ſtadia. But if you walk from Erineos to Ægium, the journey is ſhorter by forty ſtadia than the paſſage by ſea. The river Meilichos, too, and the temple of Triclaria, are not far from the city of the Patrenſes: but no ſtatue remains in the temple. This temple is ſituated on the right hand. But as you proceed from the river Meilichos, you will ſee another river which is called Charadros. Cattle that drink out of this river in ſpring for the moſt part bring forth males: and on this account ſhepherds drive all their cattle except oxen to a different part of the country. But they ſuffer theſe to drink out of the river, becauſe they conſider bulls as better adapted to the purpoſes of ſacrifice and the cultivation of the land than cows. They pay more reſpect however to the females of other cattle than to the males.

CHAP. XXIII.

AFTER the river Charadros there are ruins, though by no means ſplendid ones, of the city Argyræ: and on the right hand of the public road is the fountain Argyra, and the river Selemnus pouring itſelf into the ſea. The

inhabitants report concerning this river, that Selemnus was a beautiful youth, who uſed to feed his flocks in this part of the country; and that Argyra, one of the nymphs belonging to the ſea fell in love with him. They add, that ſhe uſed to leave the ſea, and ſleep with the youth near the river. That not long after Selemnus loſt all the beauty of his perſon, and the nymph ceaſed to viſit him; and that the youth being deprived of Argyra, died through the violence of his love, and was changed by Venus into a river. However, his love for Argyra continued even after his metamorphoſis (as the Patrenſes ſay), juſt in the ſame manner as they report of Alpheus with reſpect to Arethuſa, till through the aſſiſtance of Venus he became oblivious of the nymph. There is alſo another report concerning him, which is as follows: The water of this river Selemnus is a cure for love, both to men and women: and thoſe who waſh in the river, experience an oblivion of their love. If, therefore, there be any truth in this report, the water of Selemnus is far more precious to mankind than gold. At ſome diſtance from Argyra flows the river Bolinæus: and the city Bolina, which is near it, was once inhabited. They ſay, that a virgin Boline was once beloved by Apollo; and that ſhe flying from his embraces, threw herſelf into the ſea in this part of the country, and through the favour of Apollo became immortal.

From hence a promontory extends itſelf to the ſea: and it is reported, that in this ſea Saturn threw the ſcythe with which he cut off the genitals of his father Heaven; and that on this account the promontory was denominated *Drepanon*. But a little above the public road are the ruins of Rhypæ. Ægium is about thirty ſtadia diſtant from

from hence. The river Phœnix too runs through the country of Ægium, and another river Meganetas, both which pour themſelves into the ſea. But there is a porch near the city which was raiſed for the athletic Straton, who, on the ſame day, was victorious in Olympia in the pancratium and in wreſtling. This porch was built that he might have a place to exerciſe himſelf in. The Ægienſes too have an ancient temple of Lucina. The ſtatue of the goddeſs is veiled from the head to the feet with a thin veil, and is made of wood, except the face, and the extremities of the hands and feet; for theſe are made of Pentelican ſtone. The ſtatue too extends one of its hands, and with the other holds a torch. Any one may conjecture, that torches are given to Lucina, becauſe the pains of labour are equally ſharp with the torments of burning: or you may ſay, that torches belong to her, becauſe ſhe leads offspring into light. This ſtatue was made by the Meſſenian Damophon. Not far from the temple of Lucina there is a grove ſacred to Æſculapius, and in it are ſtatues of Hygia and Æſculapius. An Iambic verſe on the baſis of the ſtatue ſignifies, that it was made by the Meſſenian Damophon. In this temple of Æſculapius I had a diſpute with a Sidonian, who ſaid that the Phœnicians knew better than the Greeks ſuch particulars as reſpect a divine nature, and that according to them Apollo was the the father of Æſculapius, but that his mother was by no means a mortal woman. That, indeed, Æſculapius is air, which is equally ſubſervient to the *health* both of men and all animals: but that Apollo is the Sun, and is very properly denominated the father of Æſculapius, becauſe the *ſun* harmonizing the ſeaſons by his courſe, gives ſalubrity to the *air*.

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This explanation I can very readily admit; but it is not more Phœnician than Græcian: for in Titana, a town of the Sicyonians, the ſtatue of Æſculapius is called the ſtatue of *Health*: and it is evident even to a child, that the courſe of the ſun is the cauſe of health to men on the earth. The Ægienſes too have a temple of Minerva, and a grove of Juno. In the temple of Minerva there are two ſtatues of white ſtone; but the ſtatue of Juno cannot be beheld by any perſon, except the woman who acts as prieſteſs to the goddeſs. There is alſo a temple here of Bacchus near the theatre; and it contains a ſtatue without a beard. They have a grove too in the forum of Jupiter the Saviour: and on entering the forum, on the left hand you will perceive two brazen images, of which that without a beard appears to me to be the moſt ancient. But the brazen ſtatues, which, as you proceed ſtraight forwards, will preſent themſelves to your view in a building ſacred to Neptune and Hercules, to Jupiter and Minerva, are called *Argives*, either, as the Argives ſay, becauſe they were made in an Argive city, or, as the Ægienſes report, becauſe they were given to them by the Argives, and afterwards dedicated by them in this place. But the Ægienſes being ordered to ſacrifice daily to theſe ſtatues, invented this ſtratagem. They ſlaughtered many victims, and conſecrated them to the gods, but afterwards eat them at a public feaſt; and by this means were hardly at any expence in their ſacrifices. At length, however, theſe ſtatues were demanded back again by the Argives; and then the Ægienſes deſired to be paid the money which they had ſpent in ſacrifices. But this money not being paid, the ſtatues were left with the Ægienſes. Near the forum too the Ægienſes have a temple ſacred

to

to Apollo and Diana in common: and in the forum there is a temple of Diana, and in it a ſtatue of the goddeſs, which is in the attitude of a perſon diſcharging an arrow. There is alſo a ſepulchre here of the herald Talthybius, who has a tomb formed from a pile of earth in Sparta; and both cities perform his funeral rites.

CHAP. XXIV.

BUT near the ſea in Ægium there is a temple of Venus. This is followed by the temples of Neptune, Proſerpine, and Jupiter *the Congregator*. In this laſt temple there are ſtatues of Jupiter, Venus, and Minerva. But Jupiter is called *the Congregator*, becauſe Agamemnon collected together in this place the moſt illuſtrious of the Greeks, in order that he might deliberate with them in common, on the proper means of warring on the kingdom of Priam. Among other things for which Agamemnon deſerves praiſe, this is one, that he warred on Troy and the neighbouring cities without any other army coming to his aſſiſtance, than that which followed him from the firſt. The temple of Ceres Panachaia is next to that of Jupiter the Congregator. But that part of the Ægienſian coaſt in which theſe temples are contained, exhibits the following particulars worthy of relation. In the firſt place there is a very copious ſtream of water, and which is very ſweet at its ſource. In the next place there is a temple of *Safety*, in which it is not lawful for any one to behold the ſtatue except the prieſts. Among other ſacred ceremonies they perform the following: Receiving from the goddeſs cakes made

made after the manner of their country, they throw them into the ſea, and aſſert, that they ſend them to the Arethuſa of the Syracuſans. The Ægienſes too have other ſtatues made of braſs, viz. a Jupiter, who is but a boy as to his age, and a Hercules without a beard; and theſe were made by the Argive Agelidas. Prieſts are choſen every year to attend on theſe ſtatues; and each ſtatue is preſerved in the houſe of its miniſtrant prieſt. In more ancient times, indeed, the moſt beautiful of youths was choſen to officiate as prieſt to Jupiter: and this youth, as ſoon as he began to have a beard, was ſucceeded in his office by another beautiful youth. And ſuch are the religious ceremonies of the Ægienſes.

At preſent too an aſſembly of Achaians is held in Ægium; after the ſame manner as that of the Amphictyons at Thermopylæ and Delphos. Proceeding from hence the river Selinus preſents itſelf to the view; and at about the diſtance of forty ſtadia from Ægium, the city Helice is ſituated by the ſea, in which formerly the Iones had a moſt holy temple of Heliconian Neptune. They report, that they venerated this divinity from the time when, being driven from their city by the Achaians, they fled to Athens, and afterwards came from Athens to the maritime coaſt of Aſia. Among the Mileſians too, as you go to the fountain Biblias, there is an altar before the city of Heliconian Neptune. In like manner among the Teians there is an incloſure and altar ſacred to Heliconian Neptune, which deſerve to be inſpected. Homer too makes mention of Helice, and Heliconian Neptune. But in after times, when the Achaians drew from this temple certain ſuppliants that had fled to it for ſhelter, and ſlew them, the anger of Neptune was by no means

ſlow

ſlow to revenge the impiety of the deed. For he not only overthrew the walls and buildings by earthquakes, but razed the very city from its foundations, and this in ſuch a manner that no veſtige of it was left to future times. Indeed, divinity previouſly ſignifies by certain uſual tokens approaching deſolation, when mighty earthquakes are about to take place. For unceaſing rains, or dryneſs of the ſoil, continue for a great length of time prior to earthquakes. The air likewiſe every year becomes hot even in winter; and in ſummer the orb of the ſun is either covered with darkneſs, and is of an unuſual colour, or is remarkably red, or tends to a black colour. Beſides all this, fountains of water are for the moſt part dried up, and violent winds tear up trees by their roots. Bodies too are ſeen running in the heavens, accompanied with abundance of flame: and the ſtars appear in a ſhape different from that which they poſſeſſed before, and excite great terror in thoſe that behold them. Beſides, very powerful vapours riſe from the profundities of the earth. And theſe, and many other ſignals are given by divinity prior to the deſolation produced by violent earthquakes.

This motion, however, is not of one kind only: but thoſe who have inveſtigated this matter the firſt of all others, and their diſciples, inform us that earthquakes are of various kinds; and that the moſt gentle kind (if we can admit that there is any gentleneſs in ſuch a violent evil) takes place when, together with the motion now commencing, and with the ſubverſion of houſes from their foundations, an oppoſite motion counteracts the effects of the former, and raiſes the buildings already buried in the ground. When an earthquake therefore of this kind happens, pillars which have been thrown down are again raiſed; the

parts

parts of walls which have been ſeparated become again united; beams which have been moved out of their proper places are reſtored to their former ſituations; and aqueducts, and other conveniences for the reception of water, when their parts have been torn aſunder by the violence of the motion, have been again united in a manner beyond what human art is able to accompliſh. But the ſecond kind of earthquake takes place when the ſtrongeſt building falls to the ground, juſt as if it was thrown down by warlike engines. And the moſt pernicious of all is that which they aſſimilate to the breath of a man in a fever, which is impelled upwards with great denſity and violence; and which is ſignified by other parts of the body, but particularly by the hands in that place where they join to the arms. In a ſimilar manner this laſt kind of earthquake, ſay they, vibrates, when it throws down buildings from their foundations; and reſembles the operations of moles in the receſſes of the earth. But this kind of motion alone leaves no veſtiges of habitations on the ground: and they report, that Helice was ſhaken from its very foundation with an earthquake of this kind. They farther report too, that, together with this, they ſuffered the following calamity. During the winter ſeaſon of the year there was once ſuch an inundation of the ſea, that all Helice was ſurrounded with it: and the grove of Neptune was ſo merged under the water, that the tops of the trees alone could be ſeen. At the ſame time too the god ſhaking the earth on a ſudden, and the ſea pouring on the land, from the combined force of theſe two, the city with all its inhabitants was buried under the inundating waves. A ſimilar calamity was the total deſtruction of the city Midea: and another city in Sipylus was

ſwallowed

ſwallowed up in an opening of the ground. But from that part of the mountain from which the city was torn, water afterwards burſt forth, and the chaſm became a lake, which was called Saloe. The ruins too of the city might be ſeen in the lake, before they were covered with the water of a torrent. You may alſo perceive the ruins of Helice, but no longer in the ſame manner as before, becauſe they are now corrupted by the ſalt water.

CHAP. XXV.

HELICE, however, is not the only example of the anger of divinity, for the violation of ſuppliants, but many other cities have ſuffered on the like account. The divinity in Dodona, too, appears to have exhorted men to reverence ſuppliants. For the following oracle was given to the Athenians in the time of Aphidas: "Carefully attend to the hill of Mars, and the odoriferous altars of the Furies, becauſe it is neceſſary that the Lacedæmonians oppreſſed by hoſtile ſpears ſhould become your ſuppliants. Theſe neither ſlay with the ſword, nor violate the ſuppliants: for ſuppliants are ſacred and holy." This oracle was recollected by the Greeks, when the Peloponneſians attacked Athens, in the reign of Codrus the ſon of Melanthus. For then the remaining forces of the Peloponneſians departed from the Attic territories, when they underſtood that Codrus was dead, and were told the manner of his death. For they could no longer hope to obtain the victory, as Codrus had devoted himſelf, in conſequence of an oracle given by the Delphic Apollo.

And

And the Spartans, who had entered within the walls, concealed themſelves in the night; but perceiving, as ſoon as it was day, that they were abandoned by their aſſociates, and that the Athenians were pouring on them from every part, they fled to the Areopagus, and to the altars of the Furies. But then the Athenians diſmiſſed the ſuppliants without puniſhment. Some time after this, the Athenian magiſtrates ſlew the ſuppliants of Minerva, who belonged to that faction, which together with Cylon had ſeized on the tower: but both the party concerned in this ſlaughter, and all their poſterity, were obnoxious to the goddeſs for this offence. The Lacedæmonians, too, who had cut off the men that fled to the temple of Neptune in Tænarus, were not long after afflicted with ſuch a continued and violent earthquake, that there was not a houſe in Lacedæmon that was able to ſtand the ſhock.

But this deſtruction of Helice happened, when Aſteus was the Athenian Archon, and in the fourth year of the one hundred and firſt Olympiad, in which Damon the Thurian was victor. And as the Helicenſes were no more, the Ægienſes took poſſeſſion of their country. After you have ſeen Helice, if you turn from the right hand, you will arrive at the ſmall town Cerynea. This town is built above the public road, and ſtands on a mountain; and is denominated either from the ruler of the place, or from the river Cerynites, which, flowing from Cerynea, a mountain of Arcadia, runs through this part of the Achaic land. The Mycenæi migrated to this town, after the loſs which they ſuſtained in the dominions of the Argives. For when the Mycenæi were not able to take the wall of the Argives, on account of its ſtrength (for it was built as well as the Tirynthian wall, by thoſe who are

called the Cyclops), they were obliged to leave the city through want of proviſions. Some of theſe therefore came to Cleonæ; but more than half of the people fled to Macedonia, to that Alexander by whom Mardonius the ſon of Gobrias was commiſſioned to carry certain mandates to the Athenians: the other part of the multitude came to Cerynea. This acceſſion of inhabitants rendered Cerynea much more oppulent and renowned than before. But in Cerynea there is a temple of the Furies, which they report was dedicated by Oreſtes. Whoever enters this temple with a view of beholding its contents, and is at the ſame time polluted either with ſlaughter, or any other defilement, or impious conduct, is ſaid to be ſeized with involuntary terror: and hence it is, that all perſons are not permitted to enter indiſcriminately. The ſtatues of the goddeſs in this temple are wooden, and not very large. But in the veſtibule of the temple there are ſtone ſtatues of certain women, which are very well made; and they are ſaid by the natives to be the ſtatues of the prieſteſſes of the Furies. On returning from Cerynea into the public road, and proceeding along it to no great diſtance, you will arrive by a winding path at Bura, which is ſituated in a mountain on the right hand of the ſea. They ſay, that this city was denominated from Bura the daughter of Ion the ſon of Xuthus and Helice.

This town, when divinity totally aboliſhed Helice, was ſo violently ſhaken by the earthquake, that not one of the ancient ſtatues was left in the temples; and thoſe Buræans were alone ſpared, who at that time happened to be abſent, either on account of the army, or ſome other engagement; and by theſe the city was reſtored. In Bura there is a temple of Ceres, of Venus, Bacchus,

and Lucina. The ſtatues of theſe divinities are of Pentelican ſtone, and were made by the Athenian Euclidas. But the ſtatue of Ceres is covered with a garment. There is alſo a temple of Iſis here. And as you deſcend from Bura to the ſea, you will perceive the river Buraicus, and a ſtatue of Hercules of no great magnitude in a cavern. This ſtatue too is called Buraicus. Oracles are received here on a table, and with dice. For he who wiſhes to conſult the god prays before the ſtatue, and after he has prayed, takes up the dice, which are ſcattered in abundance about the ſtatue of Hercules, and throws four of them on the table. On every die certain figures are inſcribed, and the table contains an apt interpretation of every figure. From Helice to the cavern of Hercules there is a diſtance of about thirty ſtadia. But on leaving the ſtatue of Hercules, you will ſee a river of ever-running water, pouring itſelf into the ſea from an Arcadian mountain. The name of this mountain, as well as that of the river, is Crathis; and the fountains of this river are in the mountain. From this river, too, a river near Croton in Italy is denominated. But the city Ægæ once ſtood near the Achaic river Crathis; and they report, that this city came to be abandoned in time through its imbecility. Homer mentions this city in that part of the Iliad, in which Juno diſcourſes with Neptune:

"Ægæ and Helice thy power obey."

From which verſe it is evident, that Neptune was honoured in Helice in Ægæ. But not far from the river Crathis there is a monument on the right hand of the road, and on it the picture of a horſeman, which is almoſt obliterated by time. From this tomb there is a road of about

thirty ſtadia in length, which will bring you to Gæus. This is a temple of Earth, who is denominated *wide-boſomed*. The ſtatue of the goddeſs is wooden, and is very ancient. A women is choſen as a perpetual prieſteſs of this divinity, who lives perfectly chaſte after ſhe is elected, though previous to this, it is requiſite that ſhe ſhould have had connection with one man, but not with more than one. They make trial of her continence by obliging her to drink bull's blood: and if it appears from this, that ſhe has deceived them, ſhe immediately ſuffers for the offence. And if many women offer themſelves as candidates for the ſacerdotal office, the election is determined by lots.

CHAP. XXVI.

FROM the cavern of Hercules in Bura to the haven of the Ægiratæ (for both the city and the haven have the ſame name) there is a diſtance of eighty-two ſtadia. In the maritime part however of Ægira, there is nothing worthy of relation. But from the haven to the upper city there is a diſtance of twelve ſtadia. This place is called by Homer Hypereſia. But its preſent name is derived from its being inhabited by the Iones; and this on the following account: When the Sicyonians, having collected an army, were about to invade this country, the Hypereſienſes, who were conſcious that they were by no means a match for the Sicyonians, collected together all the goats that were in their land, and binding torches on their horns, enkindled them when the night was far advanced. Upon this the Sicyonians, who ſuſpected that

theſe

theſe fires proceeded from the auxiliaries of the Ægiratæ, led back their army. The city, therefore, from this circumſtance came to be called *Ægira*, from *aiges*, the Greek word for goats: and in that place, in which the moſt beautiful of them, and the leader of the reſt, laid himſelf down, they raiſed a temple of Diana *Agrotera*, or *the huntreſs*; as they were of opinion, that the ſtratagem which they employed againſt the Sicyonians, was the reſult of inſpiration from Diana. However, this city was not immediately called Ægira inſtead of Hypereſia: for even at preſent, thoſe that dwell in Oreus in Eubœa, call Oreus by its ancient name Heſtiæa. But in Ægira there is a temple of Jupiter which deſerves to be mentioned, in which there is a ſtatue of the god in a ſitting poſture, of Pentelican ſtone, and which was made by the Athenian Euclidas. In this temple too there is a wooden ſtatue of Minerva, the face of which, and the extremities of the hands and feet are made of ivory; the reſt of the ſtatue is gilt and variegated with colours.

In Ægira alſo there is a temple of Diana, and a ſtatue in it which was made in my time. A virgin acts as prieſteſs to the goddeſs, till ſhe is fit to marry. In this temple there is an ancient ſtatue, which, according to the Ægiratæ, is the ſtatue of Iphigenia the daughter of Agamemnon. And if this be the caſe, it is evident that this temple was dedicated at firſt to Iphigenia. There is a very ancient temple here of Apollo, the ornaments, too, on the roof of which are ancient; and this is the caſe with the ſtatue of the god which is wooden, naked, and of no great magnitude. The inhabitants cannot tell by whom it was made: but he who has ſeen the Hercules in Sicyon may infer, that the Apollo in Ægira was

made by the Phliaſian Laphaes. In this temple there are ſtatues of Æſculapius in an upright poſition; and in another part of the temple of Serapis and Iſis, all which are of Pentelican ſtone. They particularly reverence Celeſtial Venus; into whoſe temple men are not permitted to enter. But into the temple of the goddeſs whom they denominate Syria, they do not enter except on ſtated days, and previous to this, they purify themſelves both in other reſpects, and in the article of diet. I remember too to have ſeen a building in Ægira, in which there is a ſtatue of Fortune holding a horn of Amalthea; and near her there is a winged Love. The meaning of this is, that the ſucceſs of men in love affairs depends more on the aſſiſtance of Fortune than the charms of beauty. I am perſuaded, too, with Pindar (to whoſe opinion I ſubſcribe in other particulars), that Fortune is one of the Fates, and that in a certain reſpect ſhe is more powerful than her ſiſters. In Ægira, and in this building there is a ſtatue of an old man weeping: and beſides this, there are three women taking off their bracelets, and three young men. One of theſe is clothed with a coat of mail. The Achaians report, that he ſurpaſſed all the Ægiratæ in military virtue; that he fell fighting; and that when his brothers carried the news of his death home, his ſiſters, through grief, laid aſide the ornaments of their attire. The natives call the father *Sympathy*, becauſe miſery is expreſſed in his image.

There is a ſtraight road from Ægira, which leads from the temple of Jupiter through lofty mountains to Phelloe. This road is about forty ſtadia in length: and Phelloe is an obſcure little town, which was not conſtantly inhabited by the Ionæs, when they were in poſſeſſion of this country.

The

The land about Phelloe is very well adapted to the cultivation of vines: and in that part of the country which moſtly abounds with ſtones, there are oak-trees and ſavage beaſts, ſtags, and wild boars. But if any Grecian city abounds with water, this may certainly be ſaid of Phelloe. It contains, too, temples of Bacchus and Diana: and the ſtatue of the goddeſs is made of braſs, and is repreſented taking an arrow out of a quiver. But the ſtatue of Bacchus is covered with vermilion. On deſcending from Ægira to the haven, and again proceeding to ſome diſtance from hence, you will ſee on the right hand a temple of Diana the huntreſs; which is built, as they report, in the very place in which the goat laid itſelf down. The Pellenenſes are contiguous to the Ægiratæ, and are the laſt of the Achaians that dwell between Sicyon and the boundaries of Argolis. The name of this city, too, according to the Pellenenſes, was derived from Pallas, who is reported to be one of the Titans; but, according to the Argives, from an Argive whoſe name was Pellen, who was the ſon of Phorbas, and the grandſon of Triopas. But between Ægira and Pellene there is a ſmall city, in ſubjection to the Sicyonians, and which is called Donuſſa. This city was demoliſhed by the Sicyonians: and they ſay, that it is mentioned by Homer, in his catalogue of the forces of Agamemnon, as follows:

> "Where Helice and Hypereſia lie,
> And Gonoëſſa's ſpires ſalute the ſky."

But they add, that the name of this city was changed through ignorance, either by Piſiſtratus, when he collected into one regular poem the verſes of Homer, which were ſcattered in different places, and mentioned in various

writings, or by ſome one of his aſſociates. The Pellenians too have a haven, which they call Ariſtonautæ, and which is about one hundred and twenty ſtadia diſtant from the maritime part of Ægira. But there is about half this diſtance from the haven to Pellene. They report, that the haven was called Ariſtonautæ, becauſe thoſe that ſailed in the ſhip Argo, drove to this port. The city Pellene is ſituated on a mountain, whoſe top riſes to a ſharp point. However, the ſteepeſt part of it is uninhabited: but in the lower part there is a city which is divided into two parts, and each part is ſituated under the ſummit of the mountain.

CHAP. XXVII.

BUT as you go to Pellene, you will ſee in the road a ſtatue of Mercury, who is called Dolios, and who is ever ready to accompliſh the prayers of men. The figure of this ſtatue is quadrangular, and it has a beard, and a hat on its head. In the ſame road, and near the city, there is a temple of Minerva, which is raiſed from the ſtone produced by the country, and which contains a ſtatue of the goddeſs of ivory and gold. They ſay, that this ſtatue was made by Phidias, and this before he made that for the Athenians which is in their tower, or that which is among the Platæenſes. The Pelleni too aſſert, that the adytum of Minerva extends to the profundities of the earth; that this adytum is under the baſis of the ſtatue; and that a moiſt vapour aſcends from the adytum, which is very ſerviceable to the ivory of the ſtatue. Above the temple

temple of Minerva there is a grove ſurrounded with a wall, and which is called the grove of Diana the Saviour. They ſwear by this goddeſs in affairs of the greateſt moment: but no perſon except the prieſts is permitted to enter into this grove. The prieſts too are natives of Pellene, and are moſt illuſtrious for their birth. Oppoſite to this grove there is a temple of Bacchus *Lampter*, i. e. *a ſhining torch*, or *a lamp*. They celebrate a feſtival to this divinity which is called Lampteria: and during this feſtival they bring torches by night into the temple, and place bowls of wine in every part of the city. There is alſo a temple here of Apollo Theoxenius; and the ſtatue of the divinity is made of braſs. They celebrate games called Theoxenia in honour of this god: and ſilver is propoſed as the reward of the conquerors. But the natives are alone permitted to contend.

Near this temple of Apollo there is a temple of Diana: and the ſtatue of the goddeſs is in the attitude of one diſcharging an arrow from a bow. In the forum you may perceive a receptacle of water, which is conducted through ſecret paſſages. They uſe rain water for waſhing: for below the city there are not many fountains of water for drinking. But that part of the city which contains theſe fountains they denominate *Sweet*. They have an ancient gymnaſium too for the exerciſe of youth: nor is any one admitted as a member of the community, till he has gone through the exerciſes proper to youth. In this gymnaſium there is a ſtatue of the Pellenian Promachus the ſon of Dryon, who was once victorious in the Olympic, thrice in the Iſthmian, and twice in the Nemean pancratium. The Pellenei dedicated a brazen ſtatue of him in Olympia, and one of ſtone in the gymnaſium. They report, too, that this

this Promachus, in the war between the Pellenei and Corinthians, ſlew with his own hand many of the enemies; and that he vanquiſhed Polydamas the Scotuſſæan in the Olympic games, at that time when Polydamas, being reſtored to his country by the Perſian king, came for the ſecond time to contend in Olympia. But the Theſſalians will not acknowledge that Polydamas was ever vanquiſhed, and, among other arguments which they urge in confirmation of this opinion, they produce the following elegy upon Polydamas;

> "Thee Scotoeſſa, as his careful nurſe,
> Polydamas, th' *unconquer'd* champion owns."

The Pellenei therefore honour Promachus in the higheſt degree, and aſſert, that he was twice victorious in wreſtling at Chæronea, and four times in Olympia. They are not, however, as it appears to me, willing to mention his name, becauſe he diſſolved the polity in Pellene. For receiving moſt invidious gifts from Alexander the ſon of Philip, he rendered him the tyrant of his country.

In Pellene too there is a temple of Lucina: and this temple ſtands in the leſſer part of the city. But that which is called Poſidion, or the building of Neptune, was formerly a ſenate-houſe, but at preſent is a deſolate place. This Poſidion is under the gymnaſium; and is conſidered even now as ſacred to Neptune. The Myſæum too is diſtant from Pellene about ſixty ſtadia. This building is a temple of Ceres Myſia: and they report, that it was eſtabliſhed by one Myſius an Argive, by whom, according to the Argives, Ceres was hoſpitably entertained. In the Myſæum there is a grove full of all kinds of trees; and it contains fountains of copious water. They celebrate a feſtival to

Ceres

Ceres here, which laſts ſeven days. On the third day of the feſtival, all the men depart from the temple; and the women who are left within it perform in the night thoſe ceremonies which are eſtabliſhed by law. Nor are the men alone excluded on this occaſion, but all dogs of the male kind. On the following day the men come into the temple, and much laughter and mirth takes place between the men and women. At no great diſtance from the Myſæum there is a temple of Æſculapius. This temple is called Cyros; and men are cured by the god of diſeaſe. There are ſome fountains here of gently flowing water; and near the greateſt of theſe is the ſtatue of the god. Certain rivers too deſcend from the mountains above Pellene. One of theſe which flows to Ægira is called Crius, from the Titan of his name. But that which, deſcending from the mountain Sipylus, flows to Hermus, is called Alſus. And in that part in which the Pellenenſes border on the Sicyonians, the laſt of the Achaic rivers pours itſelf into the Sicyonian ſea.

BOOK VIII.

ARCADICS.

CHAP. I.

THE Tegeatæ and Mantinenſes poſſeſs that part of Arcadia which is ſituated towards Argia. Theſe people, and all of an Arcadic name, dwell in the moſt inland part of Peloponneſus. For the Corinthians are the firſt people on the Iſthmus. The Epidaurians are contiguous to thoſe Corinthians that dwell near the ſea: and the Argolic bay, and the maritime parts of Argia are ſituated towards Epidaurus, Trœzen, and Hermione. The cities of the Lacedæmonians ſurround this country; and Meſſenia borders on theſe cities; for it deſcends to the ſea as far as to Methone, Pylus, and Cypariſſia. But the Sicyonians who dwell near the Corinthian Lechæum, are the laſt inhabitants of this part of Argolis. After Sicyon thoſe Achaians follow that dwell on the ſhore: and the Eleans inhabit the other extremity of Peloponneſus which is oppoſite to the Echinades. The boundaries too of the Elean land are ſituated towards Meſſenia, in that part which contains Olympia, and the mouth of the river Al-

pheus: but the boundaries of the Dymæi are ſituated between the Elean and Achaic land. All the people which we have now enumerated belong to the ſea: but the Arcadians that dwell in the more inferior parts, are on all ſides ſhut out from the ſea; on which account, Homer ſays, that they came to Troy in ſhips which they received from Agamemnon, and not in their own. The Arcadians aſſert, that Pelaſgus was the firſt that dwelt in this land; but it is probable, that others dwelt with him, and that he did not reſide alone. For over whom did Pelaſgus reign? It appears to me, indeed, that Pelaſgus excelled in magnitude, ſtrength, and beauty of body; that he likewiſe ſurpaſſed others in the endowments of his mind; and that on this account the people choſe him to rule over them. The poet Aſius, too, thus ſpeaks concerning him;

> "Black earth on lofty mountains thick with leaves
> Godlike Pelaſgus once produc'd, that thence
> A mercenary nation might ariſe."

Pelaſgus, therefore, when he began to reign, firſt of all taught men to build cottages, in order to defend themſelves from cold, rain, and heat. Beſides this, he inſtructed them in the mode of making garments from the ſkins of ſwine, which even at preſent the poorer ſort of inhabitants uſe in Eubœa and Phocis. And as the inhabitants fed on nothing but graſs, herbs, and roots, ſome of which were pernicious, Pelaſgus made them relinquiſh this kind of food, and perſuaded them to feed on acorns, though not indiſcriminately, but only on thoſe which grew on the beech-tree. This kind of diet, inſtituted by Pelaſgus, continued for ſo long a ſpace of time, that when the Pythian deity warned the Lacedæmonians not to war

on

on the Arcadians, he addreſſed them as follows: "There are many men in Arcadia that feed on acorns, who will impede you; but I will not envy you the poſſeſſion of any thing." They farther report, that in conſequence of the reign of Pelaſgus, the region came to be called Pelaſgia.

CHAP. II.

BUT Lycaon the ſon of Pelaſgus invented ſome things in a wiſer manner than his father. For he built the city Lycoſura in the mountain Lycæus, called Jupiter Lycæus, and inſtituted in his honour Lycæan games. It appears to me, that the Panathenaia of the Athenians was not inſtituted prior to this feſtival. For the Athenian feſtival was formerly called Athenaia, but was denominated Panathenaia by Theſeus, becauſe he collected the ſcattered Athenians into one city. With reſpect to the Olympic games, as they are referred by ſome to an age prior to that of men (for they ſay, that Saturn and Jupiter wreſtled with each other in theſe games, and that the Curetes were the firſt that contended in the Olympic race), on this account their origin is foreign from the preſent diſcourſe. But it appears to me, that Cecrops reigned over the Athenians, and Lycaon in Arcadia, at the ſame time; though they were far from being equally wiſe in divine concerns. For the one, firſt denominated Jupiter *the Supreme*, and was of opinion, that nothing animated ought to be ſacrificed to him; in conſequence of which, he offered only on the altar of Jupiter thoſe cakes, which the Athenians even at preſent call *pelanoi*. But Lycaon ſacrificed an infant

ſant on the altar of Lycæan Jupiter, and made a libation with human blood: on which account they report, that during the ſacrifice he was changed into a wolf. The truth of this report, indeed, I can readily admit: for the ſame thing is aſſerted by the Arcadians from a very early period, and there is probability in the relation. For at that time men were gueſts of the gods, and fed at the ſame tables with them, on account of their juſtice and piety. Hence, without any delay, and in a very conſpicuous manner, the pious were honoured by the gods, and the impious puniſhed.

Afterwards, too, the pious were changed from men into gods: and theſe are even honoured at preſent; ſuch as Ariſtæus, the Cretan Britomartis, Hercules the ſon of Alcmena, Amphiaraus the ſon of Oicles, and Caſtor and Pollux. In conſequence therefore of this, any one may rationally be perſuaded, that Lycaon was changed into a wild beaſt, and Niobe the daughter of Tantalus into a ſtone. At preſent, however, when vice has ſpread itſelf through every part of the earth, the divine nature is no longer produced out of the human, or in other words, men are no longer gods, but are only dignified with the appellation through immoderate flattery; and in conſequence of their unjuſt conduct while living on the earth, they experience the wrath of divinity when they depart from hence. Indeed, in all ages, as many things happened in a more early period, which are not found to exiſt afterwards, they are rendered incredible by means of the multitude, who build falſehood upon truth. For they report, that after Lycaon, any one would be changed into a wolf, in conſequence of ſacrificing in the ſame manner to Lycæan Jupiter, but that he would not remain ſo

through

through the whole of his life, if in the tenth year he abſtained from human fleſh, for then he would be again changed from a wolf into a man; but that if he always continued to feed on human fleſh, he would always be a wolf. In a ſimilar manner they aſſert, that Niobe in Sipylum weeps in ſummer. I have likewiſe heard other fabulous relations, as that the ſkin of griffins is ſpotted like that of leopards; that the Tritons ſpeak with the human voice; and that they blow a perforated ſhell. And thus thoſe that are delighted with fabulous reports, add ſomething of their own to the marvellous which they poſſeſs, and by this means injure truth, through mingling with it falſehood.

CHAP. III.

BUT in the third age after Pelaſgus, this region had a great increaſe both of cities and inhabitants. For Nyctimus who was the eldeſt of Lycaon's ſons, had all the power in his hands: but the other ſons occupied different parts of the country, and each built a city in that part which pleaſed him beſt. Hence Pallas, Oreſttheus, and Phigalus, built the cities Pallantium, Oreſthaſium, and Phigalia. And Pallantius, indeed, is mentioned by Steſichorus Himeræus in Jupiter Geryon. But Phigalia and Oreſthaſia in proceſs of time changed their names. Hence Oreſthaſia was called Oreſteum from Oreſtes the ſon of Agamemnon; and Phigalia was denominated Phialia from Phialus the ſon of Bucolion. But the other ſons of Lycaon, were Trapezeus, Eleatas, Macareus, Heliſſon, Acacus, and Thocnus. From this Acacus, too, according to the Arcadians,

Arcadians, Homer denominated Mercury. But from Heliſſon, both a city and a river were called Heliſſon. In a ſimilar manner, Macaria, Daſea, and Trapegus were denominated from the children of Lycaon. Other ſons of Lycaon too built other cities, viz. Orchomenus built Methydrium, and eſtabliſhed the Orchomenii, whom Homer calls rich in cattle. The Melæneæ and Hypſus were eſtabliſhed by Hypſus, together with Thyræum which exiſts even at preſent. And in the opinion of the Arcadians Thyræa in the Argolic land, and the bay which is called Thyræates, were denominated from Thyræatas. With reſpect to the cities Mantinea, Tegea, and Mænalus, theſe were built by Mænalus, Tegeates, and Mantineus. Cromi was denominated from Cromus. Chariſia was built by Chariſius; Tricoloni by Tricolonus; Peræthenſes by Peræthus; Aſæa by Aſæates; Lyceatæ by Lyceus; Sumatia by Sumateus; and laſtly, two cities were denominated and built by Aliphirus and Heræeus.

But the youngeſt of his ſons, Oenotrus, having received money and men from his brother Nyctimus, paſſed over with a fleet into Italy: and hence the country in which he ſettled was called Oenotria, from the name of its king. And this was the firſt army that left Greece, and became a colony: for neither do I find, after the moſt diligent ſearch, that any barbarous nations prior to Oenotrus migrated to foreign lands. However, though Lycaon had ſo great a number of male children, yet he had but one daughter, whoſe name was Calliſto. Jupiter, according to the Greeks, was enamoured, and had connection with this Calliſto; and Juno, on detecting the affair, changed her into a bear, which Diana pierced with her arrows out of regard to Juno. But Jupiter ſent Mercury to ſave

the boy that Calliſto carried in her womb; and made the mother that conſtellation which is called the great bear, and which is mentioned by Homer, where he deſcribes the departure of Ulyſſes from Calypſo:

> There view'd the Pleiads and the northern team,
> And great Orion's more refulgent beam;
> To which, around the axle of the ſky,
> The bear revolving points his golden eye.

This conſtellation, however, might be thus denominated in honour of Calliſto; ſince the Arcadians exhibit her ſepulchre.

CHAP. IV.

ON the death of Nyctimus, Arcas the ſon of Calliſto reigned. This Arcas taught his people how to make bread from the mild fruit which he had received from Triptolemus, and how to weave garments, which art he had learnt from Adriſta. From this king, the land which was before called Pelaſgia was denominated Arcadia, and the Pelaſgi were called Arcadians. They report, that his wife was not a mortal, but one of the nymphs called Dryades: for the Arcadians call their Naiades, Dryades and Epimeliades; and Homer makes particular mention of the nymphs Naiades. But this nymph who aſſociated with Arcas was called Erato: and they report, that Arcas had by her Azan, Aphidas, and Elatus. Prior to his marriage too he had a baſtard ſon Autolaus. As ſoon as his three ſons were of age, he divided his kingdom between them. And from Azan, indeed, the part which he governed was called Azania: and they report, that all thoſe that dwelt about the cavern in Phrygia which is called Steunos, and the

river Pencala, migrated to this part. Tegea, and the country bordering upon it fell to the lot of Aphidas. But Elatus obtained the mountain which is now called Cyllene; for then it was without a name. In after times, however, Elatus migrated to that country which is now called Phocis; aſſiſted the Phocenſes, who were oppreſſed by the arms of the Phlegyans; and built the city Elatea. The ſon of this Azan was Clitor; of Aphidas, Aleus: and Elatus, as they report, had five ſons, Æpytus, Pereus, Cyllena, Iſchyn, Stymphalus. On the death of Azan, games were inſtituted for the firſt time: but I am not certain whether any other conteſt except that of horſe-racing was adopted. Clitor indeed the ſon of Azan dwelt in Lycoſura; was the moſt powerful of all the kings of that time; and built a city, which was called from him Clitora. Aleus poſſeſſed that part of the country which was allotted him by his father. With reſpect to the ſons of Elatus, from Cyllen the mountain Cyllene was denominated; and from Stymphalus, both a fountain and a city were denominated Stymphalus. The particulars reſpecting the death of Iſchys the ſon of Elatus I have already related in my account of the Argolic affairs.

As to Pereus, they ſay, that he had no male offſpring, but that he had a daughter Neæra, who was married to Autolycus, an inhabitant of the mountain Parnaſſus. This Autolycus is reported to have been the ſon of Mercury; but in reality he was the ſon of Dædalion. As Clitor too the ſon of Azan had no children, the kingdom of the Arcadians came to Æpytus the ſon of Elatus. This Æpytus died in conſequence of being bit by a ſmall ſerpent called *ſeps*, as he was going to hunt. I once ſaw this ſerpent: it is very ſmall, has an aſhy colour, and is

variegated with ſpots at ſome diſtance from each other. Its head too is broad, its neck ſlender, its belly large, and its tail ſhort. This ſerpent, as well as another which is called *ceraſtes*, walks like a crab. After Æpytus, Aleus reigned. For Agamedes and Gortys, the ſons of Stymphalus, were the fourth deſcendants from Arcas; and Aleus was the third ſon of Aphidas. This Aleus built that ancient temple of Minerva Alea in Tegea, and in that place fixed his palace. But Gortys the ſon of Stymphalus built the city Gortyna, near the river which is called from him Gortynius. The male children too of Aleus were Lycurgus, Amphidamas, and Cepheus: and he had a daughter, Auge. With this Auge, according to Hecatæus, Hercules was connected when he came to Tegea. Aleus perceiving that this had been the caſe, from her being delivered of a boy, ſhut up her and her ſon in a cheſt, and threw them into the ſea. The cheſt was carried to Teuthras, a powerful man in the land by the river Caicus: and he, being allured with the beauty of Auge, married her. At preſent indeed there is a monument of Auge in Pergamus, which is above the city Caicus. This tomb is a heap of earth ſurrounded with a wall of ſtone. On the tomb there is a naked woman of braſs. After Aleus, Lycurgus, who was his eldeſt ſon, reigned. Of him nothing elſe is reported, than that he cut off by ſtratagem, and unjuſtly, a warlike man whoſe name was Arethus. But he had two ſons, Ancæus and Epochus. Of theſe, Epochus died through diſeaſe; but Ancæus, who ſailed with Jaſon to Colchos, and afterwards oppoſed with Meleager the Calydonian boar, was ſlain by that ſavage beaſt. But Lycurgus arrived at extreme old age, and ended his days after being deprived of both his ſons.

ſons. And after Lycurgus the government of the Arcadians devolved on Echemus the ſon of Areopus, the grandſon of Cepheus, and the great grandſon of Aleus.

CHAP. V.

DURING the reign of Echemus the Achaians vanquiſhed in battle the Dorienſes, who made a deſcent upon Peloponneſus under the command of Hyllus the ſon of Hercules: and in this battle Echemus having challenged Hyllus to a ſingle combat ſlew him. This account, indeed, appears to me much more probable than the one which aſſerts that at that time Oreſtes reigned over the Achaians, and that then Hyllus attempted to make a deſcent upon Peloponneſus. If my account too of this affair be admitted, it will be evident that Timandra the daughter of Tyndareus was married to Echemus, who ſlew Hyllus. But Agapenor the ſon of Ancæus, and the grandſon of Lycurgus, reigning after Echemus, led the Arcadians to the Trojan war: and when Troy was taken, the tempeſt which diſperſed the Greeks on their return home, drove the fleet of the Arcadians from their deſtined courſe to Cyprus. Here Agapenor eſtabliſhed a colony in the city Paphos, and built in it a temple of Venus: for prior to this, the goddeſs was worſhipped by the Cyprians in a place called Golgi. But in after times Laodice the daughter of Agapenor ſent a veil to Tegea to Minerva Alea. The epigram inſcribed on this offering indicates at the ſame time the origin of Laodice:

Laodice, from Cyprus the divine,
To her paternal, wide-extended land,
This veil an off'ring to Minerva ſent.

Agapenor however not returning home from Troy, Hippothous the ſon of Cercyon, the grandſon of Agamedes, and the great grandſon of Stymphalus, reigned over the Arcadians. During the whole courſe of the life of this Hippothous, they ſay nothing illuſtrious was accompliſhed by him, except the eſtabliſhing his kingdom in Trapezus, and not in Tegea. But Æpytus the ſon of Hippothous reigned after his father; and during his reign, Oreſtes the ſon of Agamemnon, in compliance with the admonition of the Delphic oracle, migrated from Mycene to Arcadia. This Æpytus had the boldneſs to enter into the temple of Neptune in Mantinea, into which both then and even now it is unlawful for any man to enter; and for this daring action was firſt ſtruck blind, and not long after died.

After him his ſon Cypſelus reigned: and during his reign an army of the Dorienſes invaded Peloponneſus; not paſſing through the Corinthian Iſthmus, as they had done three ages before, but ſailing beyond the promontory which is called Rhion. But Cypſelus learnt, by making diligent inquiry, that Creſphontes one of the ſons of Ariſtomachus was not then married; in conſequence of which intelligence he gave his daughter to him in marriage, and by this alliance placed both himſelf and the Arcadians beyond the dread of war. Læas was the ſon of Cypſelus: and he led to Meſſene Æpytus the ſon of his ſiſter, and together with him the Heraclidæ from Lacedæmonia and Argos. Bucolion was the ſon of this Læas, and Phialus of Bucolion, who depriving Phigalus of the honour of having built the city Phigalia, called it after his own name Phialia; which name however is not generally adopted. But during the reign of Simus the ſon

of

of Phialus, the ancient wooden ſtatue of *black Ceres*, which the Phigalenſes poſſeſſed, was deſtroyed by fire. This event therefore ſignified, that Simus would die ſhortly after. After Simus, Pompus reigned: and in his reign the Æginetæ ſailed to Cyllene for commercial purpoſes, and brought to the Arcadians their merchandiſe in carriages drawn by cattle. For this conduct Pompus greatly honoured them; and called his ſon Æginetas, through his friendſhip to the Æginetæ. After Æginetas, his ſon Polymeſtor reigned over the Arcadians: and then for the firſt time the Lacedæmonians and Charillus led an army againſt the Tegeatæ. Theſe, however, not only the men of Tegea, but the very women, attacked by taking up arms, and both vanquiſhed the Lacedæmonian army, and took Charillus priſoner. But we ſhall ſpeak more fully about Charillus and his army in our account of the Tegeatæ.

Polymeſtor dying without children, he was ſucceeded by Æchmis, who was the ſon of Briacas the brother of Polymeſtor; for Briacas was the ſon of Æginetas, but younger than Polymeſtor. But during the reign of Æchmis the war between the Lacedæmonians and Meſſenians took place. The Arcadians had been well diſpoſed towards the Meſſenians from a very ancient period; and in conſequence of this, at that time they openly fought againſt the Lacedæmonians with Ariſtodemus king of the Meſſenians. Ariſtocrates, however, the ſon of Æchmis, perhaps in other reſpects behaved inſolently towards the Arcadians; but I cannot in this place refrain from mentioning his moſt impious conduct towards the gods. Between the boundaries of the Orchomenians and Mantinenſes there is a temple of Diana Hymnia, who was

venerated by all the Arcadians from the moſt remote antiquity. At that time a virgin officiated as prieſteſs to the goddeſs: and Ariſtocrates, who had often attempted to violate the virgin, but without ſucceſs, at laſt raviſhed her as ſhe fled for refuge to the altar of the goddeſs. As ſoon, however, as this impious action was publicly known, the Arcadians ſtoned him to death, and transferred the honour of the prieſthood from the virgin to a married woman. Hicetas was the ſon of this Ariſtocrates: and another Ariſtocrates, who reſembled his anceſtor of the ſame name in the manner of his death, was the ſon of Hicetas. For he too was ſtoned to death by the Arcadians, for ſuffering himſelf to be bribed by the Lacedæmonians; and it was through his treachery that the Meſſenians ſuffered that loſs at the Great Moat. It was this unjuſt conduct, too, that cauſed the government of the Arcadians to be taken from the houſe of Cypſelus. And thus much which I have related of the Arcadian kings, is agreeable to the accounts of the Arcadian genealogiſts.

CHAP. VI.

BUT the moſt ancient tranſaction of the Arcadians in common, is their engaging in the war againſt Troy. The next to this in antiquity is that of aſſiſting the Meſſenians in their war againſt the Lacedæmonians. They alſo partook of the engagement againſt the Medes in the battle at Platæa. But they aſſiſted the Lacedæmonians againſt the Athenians more through neceſſity than inclination. They paſſed over too into Aſia with Ageſilaus, and were preſent

preſent in the battle at Leuctra. Indeed, that they always ſuſpected the Lacedæmonians, they evinced on other occaſions, and particularly after the loſs of the Lacedæmonians at Leuctra; for then they immediately joined themſelves to the Thebans. But they did not fight in conjunction with the reſt of Greece, either againſt Philip of Macedon at Chæronea, or againſt Antipater in Theſſaly. They did not, however, notwithſtanding this, oppoſe themſelves to the Greeks. They ſay, too, that they did not fight againſt the Gauls at Thermopylæ, by reaſon of the Lacedæmonians; for they were afraid that, during the abſence of their military force, the Lacedæmonians would plunder their land. But they joined themſelves to the aſſembly of the Achaians the moſt readily of all the Greeks. And ſuch were the tranſactions of the Arcadians in general: thoſe of their reſpective cities we ſhall relate in their proper places.

From the borders of the Argives there is an entrance to Arcadia, which extends from Hyſia along the mountain Parthenius to the Tegeatic land. But there are two other entrances about Mantinea, through Prinus and Climax. The latter of theſe is broader than the former, and is thus denominated, becauſe formerly ſteps for deſcending were made in this entrance. Thoſe that have paſſed beyond the Climax will arrive at a place called Melangea; from whence water fit for drinking flows into the town for the uſe of the Mantinenſes. On proceeding from Melangea, you will ſee at about the diſtance of ſeven ſtadia from the city a fountain belonging to the Meliaſtæ, who celebrate the orgies of Bacchus. Near this fountain there is a temple of Bacchus, and a temple of Venus *Melanis*, or *the black*. The goddeſs is thus denominated, for no other reaſon

reaſon than becauſe men for the moſt part have connection with women in the night, and not like cattle in the day. But the other road is narrower than the Climax, and leads through Artemiſium. Of this mountain I have before made mention, and have obſerved that it contains a temple and ſtatue of Diana, and the fountains of the river Inachus. This river, where it flows through the mountain, is the boundary between the Argives and Mantinenſes. But the water turning out of the road runs through the Argive land; and on this account others as well as Æſchylus call Inachus an Argive river.

CHAP. VII.

ON paſſing from hence to the borders of the Mantinenſes through Artemiſium, you will arrive at a plain which is denominated, and is in reality, *Argos*, or *ſtuggiſh*. For the rain water, which falls into it from the mountains, cauſes the plain to become thus inert: and unleſs the water diſappeared through a chaſm of the earth, nothing would hinder this plain from becoming a lake. But the water which diſappears in this part, again aſcends about Dine. This town Dine is ſituated about Genethlium in the Argolic land, and abounds with ſweet water, which burſts forth through ſubterranean paſſages from the ſea. The Argives formerly dedicated to Neptune in Dine, horſes adorned with bridles. But it is evident that ſweet water aſcends from the ſea both in the Argolic land, and in Theſprotia, near that place which is called Chimerion. The fervid water, however, in the river Mæander, which flows

flows partly from a rock which ſurrounds the river, and partly from the mud of the river, is yet more wonderful. But before Dicæarchia, a Tyrrhene town, the ſea contains hot water, and through this they have formed an iſland, which abounds with hot baths. Among the Mantinenſes too there is a mountain on the left hand of the plain Argos, in which the ruins remain of the camps of Philip the ſon of Amyntas, and of a town called Neſtane. For Philip is ſaid to have fixed his camps near this place: and they denominate even now the fountain which is near Neſtane, Philippion from Philip. But Philip came into Arcadia, that he might ſeparate the Arcadians from the reſt of the Greeks, and add them to his own dominions.

Any one, indeed, may be eaſily perſuaded, that Philip by the magnitude of his undertakings ſurpaſſed all the Macedonians prior and poſterior to him; but no man of diſcernment would ever call him a good commander; for he always violated his oaths, acted contrary to his leagues, and diſhonoured in the higheſt degree the faith of mankind. The wrath however of divinity was not ſlow in puniſhing him for his impious conduct. For Philip was the firſt we are acquainted with, that by not living longer than forty-ſix years verified the prediction of the Delphic deity, who, on his conſulting about the ſucceſs of the Perſian war, gave this anſwer: "The bull is decorated with a garland of flowers, the end is arrived, the ſacrificer is preſent." This oracle not long after plainly evinced, that it did not refer to the Perſian king, but to Philip. After the death of Philip, Olympias took his little ſon, whom he had by Cleopatra the grand-daughter of the ſiſter of Attalus, and together with Cleopatra tortured them to death

death in a brazen veſſel ſurrounded with fire: and ſome time after this alſo ſhe cut off Aridæus. The dæmon, therefore, deſtroyed the race of Caſſander, by cutting off the ſons which he had by Theſſalonica the daughter of Philip. But both Theſſalonica and Aridæus were born of Theſſalian mothers. As to Alexander and his children, it is well known how they died. Indeed, if Philip had paid any attention to what was ſaid of the Spartan Glaucus, and had retained in his memory this verſe upon him,

"The ſon his father's piety tranſcends,"

it appears to me, that he would not have occaſioned ſome god to deſtroy the vigour of the Macedonians, together with the life of Alexander. But this digreſſion is foreign from the preſent diſcourſe.

CHAP. VIII.

AFTER the ruins of Neſtane, you will ſee a holy temple of Ceres, in which the Mantinenſes celebrate a feſtival every year. Under Neſtane there is a place called Mæra, and which forms a part of the plain Argos. There is a paſſage affording an egreſs from this plain of ten ſtadia in length. Proceeding to no great diſtance too from hence, you will arrive at another plain, in which there is a fountain near the public road called Arne. The Arcadians give the following reaſon for its being thus denominated: When Rhea brought forth Neptune, ſhe delivered him concealed in a ſheep-cote to be brought up among the lambs. The fountain therefore was denominated from the lambs *(arnes)* feeding about it. But the goddeſs told Saturn

Saturn that ſhe had brought forth a colt, who ſwallowed it inſtead of his ſon; juſt as afterwards ſhe gave him a ſtone wrapped in ſwaddling clothes to ſwallow, inſtead of Jupiter. For my own part, I have obſerved in the beginning of this work, that theſe Grecian fables are apparently full of folly: but that I may proceed to the Arcadian affairs, I am of opinion that theſe fictitious relations originated from the following cauſe: Such of the Greeks as were formerly reckoned wiſe, deſignedly concealed their wiſdom in ænigmas: and I conjecture, that what I have juſt now related concerning Saturn contains ſomething of the wiſdom of the Greeks. And we ſhould conſider things relative to divine concerns after this manner. But the city of the Mantinenſes is diſtant from the plain I have juſt mentioned about two ſtadia at the fartheſt. Mantineus, indeed, the ſon of Lycaon, appears to have formerly built a city in another place, which even at preſent the Arcadians call after his name. But afterwards Antinoé, the daughter of Cepheus the ſon of Aleus, in conſequence of a certain oracle, removed the inhabitants to this place, following a ſerpent (of what kind they do not mention) as her guide. And on this account, the river which flows through the city at preſent is called Ophis.

From Homer, indeed, it may be conjectured, that this ſerpent was a dragon. For in his catalogue of the ſhips he informs us, that Philoctetes was left by the Greeks in Lemnos, through a wound which he laboured under; but he does not ſay, that the hydra by which he was wounded was a ſerpent. He calls however the ſerpent which an eagle dropped among the Trojans a dragon. It is probable, therefore, that a dragon was the guide of Antinoe. But the Mantinenſes did not fight in the borders

of

of the Dipæenſes, againſt the Lacedæmonians, with the other Arcadians: but in the Peloponneſian and Athenian war, they fought with the Eleans for the Athenians againſt the Lacedæmonians; and, in conſequence of their alliance with the Athenians, thus oppoſed the Lacedæmonians. Through their friendſhip too for the Athenians, they joined them in their expedition to Sicily. But in after times the Lacedæmonians, led by Ageſipolis the ſon of Pauſanias, entered the dominions of the Mantineenſes in an hoſtile manner; and Ageſipolis being victorious, he ſhut up the Mantinenſes in their walls, and not long after took the city, not indeed by force of arms, but by military craft. For he turned the courſe of the river Ophis towards the walls: and in conſequence of this the walls, which were raiſed from crude tiles, were diſſolved by the water of the river continually daſhing againſt them. For though a wall of this kind ſtands the ſhock of warlike engines, and is a better defence than a wall of ſtone (for ſtones are broken in pieces, and leap from their places, through the force of theſe engines), yet it is diſſolved by water, no leſs than wax by the ſun. Ageſipolis was not the inventor of this ſtratagem; but it was employed prior to him by Cimon the ſon of Miltiades, when he beſieged Eion near the river Strymon, Boe the Mede with his Perſians defending the city. Ageſipolis, therefore, hearing this ſtratagem of Cimon from the Pellonenſes, determined to imitate it in his ſiege of the Mantineenſes.

But as ſoon as Ageſipolis took Mantinea, he left a ſmall part of it to be inhabited, but entirely deſtroyed the greateſt part of the city, and diſtributed the inhabitants into towns. The Thebans, however, after the battle at Leuctra, again brought back the Mantinenſes from the towns

towns into which they were ſcattered, to their priſtine place of reſidence. But the Mantinenſes, on their return, did not act in all reſpects juſtly. For finding that the Thebans had ſent an ambaſſador to the Spartans, and that they endeavoured to enter into an alliance with them ſeparately from the other Arcadians, they openly joined themſelves to the Spartans through fear of the Thebans: and in the Mantinic battle they aſſiſted the Lacedæmonians againſt Epaminondas. A difference however afterwards taking place, they revolted from theſe to the Achaians, and vanquiſhed Agis the ſon of Eudamidas, and king of the Spartans; fighting againſt him in defence of their own dominions, and calling to their aſſiſtance for this purpoſe the Achaians, and their general Aratus. They likewiſe took up arms with the Achaians againſt Cleomenes, and broke the ſtrength of the Lacedæmonians. But they both paid other honours to Antigonus while he was the guardian of Philip, who was the father of Perſeus, becauſe he was particularly ſubſervient to the Achaians, and for his ſake changed the name of the city Mantinea to Antigonea. In after times, too, the Mantinenſes fought in conjunction with the Romans and Auguſtus, in the naval battle near the promontory of Apollo; while at the ſame time the reſt of Arcadia fought on the ſide of Anthony; and this, as it appears to me, for no other reaſon than becauſe the Lacedæmonians were on the ſide of Auguſtus. But ten ages after this, the emperor Adrian took from the city its adventitious Macedonian name, and ordered it to be again called Mantinea.

CHAP.

CHAP. IX.

AMONG the Mantinenſes there is a twofold temple, which is ſeparated nearly about the middle by a wall. In one part of this temple there is a ſtatue of Æſculapius, which was made by Alcamenes; in the other part there is a temple of Latona and her children. Praxiteles made the ſtatues of theſe in the third age after Alcamenes. In the baſe of the ſtatues a Muſe and Marſyas playing on pipes are repreſented. In the ſame place, too, Polybius the ſon of Lycortas ſtands on a pillar, of whom we ſhall make mention hereafter. But the Mantinenſes have other temples, one of Jupiter the Saviour, and another of Jupiter *Epidotos*, who is ſo called becauſe *he beſtows things good upon mankind.* They have alſo a temple of the Dioſcuri, and in a different part of the city, of Ceres and Proſerpine. In this laſt they enkindle a fire, which they are careful to keep continually burning. I likewiſe ſaw a temple of Juno near the theatre. Praxiteles made the ſtatue of the goddeſs ſitting on a throne, and Minerva and Hebe the daughter of Juno ſtanding by her. Near the altar too of Juno there is a tomb of Arcas the ſon of Calliſto. For they ſay, that the bones of Arcas were brought hither from Mænalus, in conſequence of the following Delphic oracle: "Mænalia is a cold region, and there Arcas lies, after whom all the people are denominated. Into this country I order you to direct your ſteps, and with a joyful mind, to bring Arcas from thence into the lovely city, in which there is a triple, quadruple, and quintuple

quintuple road. There plant a grove, and ſacrifice to Arcas." This place, which contains the tomb of Arcas, they call the altar of the ſun. Not far from the theatre there are certain illuſtrious monuments. One of theſe is a Veſta called common, of a round figure, and in which Autonoe the daughter of Cepheus is reported to be interred. There is a pillar over the tomb, and a horſeman on the pillar: this man is Gryllus the ſon of Xenophon.

Behind the theatre there are certain ruins of a temple of Venus *Summachia*, or *the aſſociate in war*, together with ſome ſtatues. The inſcription on the baſis of the ſtatue of the goddeſs ſignifies, that it was dedicated by Nicippe the daughter of Paſeas. The Mantinenſes raiſed this temple, that it might ſerve as a monument to poſterity that they fought in conjunction with the Romans in the naval battle at Actium. They venerate too Minerva Alea, to whom they have dedicated a temple and a ſtatue. They likewiſe conſider Antinous as a god: and his temple is the moſt recent in Mantinea, and was ornamented by the emperor Adrian. I never ſaw this Antinous alive; but I have ſeen ſtatues and pictures of him. He is honoured too in other places; and there is an Egyptian city near the Nile, which is called by his name. But he came to be honoured in Mantinea on the following account: The country of Antinous was Bithynia, above the river Sangarius. But the Bithyni are Arcadians, and formerly belonged to the Mantinenſes. On this account the Roman emperor ordered him to be worſhipped in Mantinea, and inſtituted in his honour myſtic ceremonies, and conteſts every fifth year. There is a houſe too in the gymnaſium of the Mantinenſes, which contains ſtatues of

Antinous. This building is remarkable for its ornaments, the ſtones from which it is raiſed, and the pictures of Antinous which it contains. Of this Antinous there are many images, and they for the moſt part reſemble Bacchus. And, indeed, the picture of the battle at Mantinea in the Ceramicus at Athens ſeems to have been painted after the picture of the battle which this building contains. In the forum too of the Mantinenſes there is a brazen image of a woman, whom they call Deomenea, and who was the daughter of Arcas. There is alſo an heroic monument of Podares. They ſay that he died in the engagement againſt Epaminondas and the Thebans. But three ages prior to mine, they transferred the inſcription on the tomb to a younger Podares, who was the grandſon of the former. This man from the times in which he lived was a partaker of the commonwealth of the Romans. At preſent, however, the Mantinenſes reverence the more ancient Podares. For they ſay, that in the engagement in which Gryllus the ſon of Xenophon ſurpaſſed both his fellow-citizens and allies in valour, the next to him in fortitude was the Marathonian Cephiſidorus, who led the Athenian horſe; and the third was the Podares of whom we are now ſpeaking.

CHAP. X.

THERE are roads too from Mantinea which lead to the other parts of Arcadia; in each of which I ſhall now relate all that particularly deſerves to be inſpected. As you go then to Vegea, you will ſee, on the left hand of the public road, a place near the Mantinean walls, which

is

is deſtined to horſe-racing: and not far from hence there is a ſtadium, in which games are celebrated in honour of Antinous. Above this ſtadium is the mountain *Aleſium*, which was thus denominated, as they report, from the *wandering (ale)* of Rhea. In this mountain there is a temple of Ceres, and near the extremity of the mountain there is a temple of equeſtrian Neptune. This temple is not far from the ſtadium: and the particulars reſpecting it I write from the report of others. But the temple which exiſts at preſent was raiſed by the emperor Adrian, who placed ſpies over the workmen, in order to prevent any one from looking into the ancient temple, or taking away any of the ruins. He ordered the workmen too to build the new temple entirely round the old one; but the ancient temple of Neptune is ſaid to have been raiſed by Agamedes and Trophonius, from pieces of oak aptly joined together: and in order to prevent men from entering into this temple, they did not raiſe any ſtrong obſtacle before the entrance, but only extended before it a linen thread. Perhaps they were contented with this ſlight impediment, becauſe at that time divine concerns were much honoured, and they conſidered that the dread of acting improperly would reſtrain men from entering: or perhaps there was ſome occult ſtrength in the thread. It appears, indeed, that Æpytus the ſon of Hippothous, when he found that he was neither able to creep under nor leap over this thread, cut it; and that when he entered the temple, and acted in an impious manner, he was blinded by water burſting on his eyes, and preſently after died. According to ancient report, marine water was ſeen in this temple. The Athenians too have a ſimilar relation reſpecting the water in their tower; and reſpecting

the fountain in the temple of the deity in Mylaſa (which is a Carian city), whom they call in their native tongue Ogoa.

This city is diſtant from the Athenian haven Phaleron about twenty ſtadia: but the haven of the Myalenſes is diſtant from it about eighty ſtadia. As the Mantinenſes, therefore, are at a great diſtance from the ſea, marine water could not have been brought into their temple without divine aſſiſtance. When you have paſſed beyond the temple of Neptune, you will ſee a trophy of ſtone, which the Mantinenſes raiſed in conſequence of having conquered the Lacedæmonians and their leader Agis. The manner of this engagement is ſaid to have been as follows: The Mantinenſes poſſeſſed the right wing of the army, and were compoſed of men of every age. Their leader too was Podares, the great grandſon of that Podares who fought againſt the Thebans. The Elean prophet Thraſybulus, the ſon of Æneas, and deſcended from the Iamidæ, was preſent at this engagement. This man predicted victory to the Mantinenſes, and fought himſelf in their defence. The left wing of the army was compoſed of all the reſt of the Arcadians. Each city too had its own leader; and the Megalopolitans had two leaders, Lydiades and Leocydes. In the middle of the army ſtood Aratus, who was the general of the Sicyonians and Achaians. But the Lacedæmonians and Agis extended their phalanx, that they might face the enemy in every part: and Agis and thoſe that ſtood round their king were ſtationed in the centre. Aratus, when the engagement began, in conſequence of what he had previouſly determined on with the Arcadians, fled with his forces, as if he could not ſuſtain the attacks of the Spartans: but he fled in ſuch a manner that

that his army formed itſelf into a lunar ſhape. The Lacedæmonians, therefore, and Agis, hoping to gain the victory, preſſed more collectively on Aratus and his forces. Agis too was followed by the wings of his army, who conſidered that they ſhould accompliſh a great undertaking, if they overturned Aratus and his troops. But they were ignorant that the Arcadians were attacking them behind; and the Lacedæmonians, in conſequence of this, being ſurrounded on all ſides, fell in great numbers, together with their king, Agis the ſon of Eudamidas.

The Mantinenſes report, that in this battle Neptune was ſeen fighting in their defence: and on this account they have dedicated a trophy to this divinity. That gods, indeed, are accuſtomed to be preſent at battles, and at the ſlaughter of men, is evinced by thoſe who have related the tranſactions of the heroes in the Trojan war. The Athenians too aſſert in their ſongs, that they were aſſiſted by gods in the battles of Salamis and Marathon. And it is moſt evident, that the army of the Gauls was vanquiſhed at Delphos by Apollo, and perſpicuouſly by dæmons. So that it will follow from hence, that the victory of the Mantinenſes was not obtained without the aſſiſtance of Neptune. But they ſay, that Leocydas, who fought for the Megalopolitans in conjunction with Lydiades, was the deſcendant in the ninth degree of that Arceſilaus, who living in Lycoſura ſaw that ſtag which is ſacred to the goddeſs Deſpoine worn out with old age. This ſtag had a collar on its neck with the following inſcription:

Caught young, when Agapenor ſail'd for Troy.

By which it is evident, that a ſtag lives much longer than an elephant.

CHAP. XI.

AFTER the temple of Neptune, you will arrive at a place full of oaks, and which they call Pelagos: and there is a road through theſe oaks from Mantinea to Tegea. A round altar too, in the public road, is the boundary between the Mantinenſes and Tegeatæ. But if you are willing to turn from the temple of Neptune to the left hand, after you have proceeded to the diſtance of about five ſtadia, you will arrive at the tombs of the daughters of Pelias. The Mantinenſes report, that they fled hither in order to avoid the diſgrace of their father's death: for as ſoon as Medea came to Iolcos, ſhe employed herſelf in contriving how to deſtroy Pelias; in reality indeed acting for the benefit of Jaſon, but aſſuming the appearance of his enemy. She therefore told the daughters of Pelias, that, if they were willing, ſhe would take away their father's old age, and reſtore him to youth. And in order to convince them of her ability to accompliſh this, ſhe cut the throat of an old ram, placed it with certain herbs in a kettle, and, by her arts, changed it into a living lamb. After this, ſhe took Pelias, and, having cut him in pieces, threw him into a kettle of boiling water. But his daughters, inſtead of finding their father reſtored to youth, found nothing remaining of his body which was even fit to be interred. This circumſtance compelled the daughters to retreat to Arcadia: and when they died, ſepulchres were raiſed for them by the Arcadians. But no poet that I am acquainted with has mentioned their names. Micon, however, the painter, writes on their pictures, that their names

names were Aſteropea and Antinoe. At about the diſtance of twenty ſtadia from theſe tombs, there is a place called Phoezi: and there is a tomb here of the Phoezi, which is ſurrounded with a wall of no great height. Near this tomb there is a very narrow road, which, they ſay, contains the ſepulchre of Areithous, who was called Corynetas, from the weapon which he uſed in battle. After this, on proceeding along that road which leads to Pallantium from Mantinea, to the diſtance of about thirty ſtadia, you will arrive at a grove, near the public road, which is called the grove of Pelagus. In this place the Athenian and Mantinenſian horſe fought with the Bœotian horſe. And the Mantinenſes report, that Epaminondas, who fell in this battle, was ſlain by Machærion, a Mantinean. But the Lacedæmonians ſay, that this Machærion was a Spartan: and the Athenians, with whom alſo the Thebans agree, aſſert that Epaminondas was ſlain by Gryllus; the picture in which the Mantinenſian battle is repreſented confirming their opinion.

The Mantinenſes, indeed, ſeem to be of this opinion, who buried Gryllus publicly, and fixed a ſtatue in the very place where he fell, in honour of him, as the beſt of their aſſociates in war. As to Machærion, though he is ſpoken of by the Lacedæmonians, yet in reality there never was any ſuch perſon in Sparta, nor indeed among the Mantinenſes, who was ever honoured for his valour. But Epaminondas, as ſoon as he was wounded, was taken out of the army, yet alive, having one of his hands placed on his wound, and being in great pain. In this condition he viewed the battle from that place which was afterwards denominated *Scope*, or *the place of obſervation*; till underſtanding that the battle was at an end on both ſides, he

removed his hand from the wound, breathed out his ſoul, and was buried in the place where he died. Over his tomb there is a pillar, with a ſhield, on which a dragon is carved. But the dragon ſignifies that Epaminondas deſcended from thoſe who are called Sparti, becauſe they originated from the teeth of a dragon. There are two pillars on his tomb; one of which is ancient, with a Bœotian inſcription; but the other was dedicated by the emperor Adrian, who alſo added the inſcription which is on it. Epaminondas, indeed, may be more juſtly ranked among the moſt illuſtrious Grecian commanders than among thoſe of an inferior rank. For when the ancient dignity of the Lacedæmonian and Athenian cities ſubſiſted in all its ſplendour, when their generals were renowned, and the bravery of the ſoldiers correſponded to the reputation of their leaders, Epaminondas rendered the Thebans illuſtrious, whom he found greatly diſpirited, and in ſubjection to other Grecian cities.

Epaminondas indeed had been formerly warned by the Delphic oracle to beware of Pelagus: and on this account he was careful not to ſail, either in a three-oared galley, or in any ſhip of burden. But the admonition of the god referred to the grove Pelagus, and not to the ſea. This ſameneſs of name between different places afterwards deceived the Carthaginian Hannibal; and, prior to this, the Athenians. For an oracle was given to Hannibal from the temple of Jupiter Ammon, ſignifying that when he died he would be buried in the city Libyſſa. In conſequence of this, he hoped that he ſhould deſtroy the Roman empire, return to Libya, and die worn out with age. But when Flaminius the Roman general was earneſtly employed in endeavouring to take him alive, he

came as a ſuppliant to Pruſias king of Bithynia; but being rejected by him, he mounted his horſe, and, drawing out his ſword, made a wound in his finger. After this, he had not travelled many ſtadia, before he was thrown into a fever through the wound, and died on the third day after. But the Nicomedenſes called the place where he died Libyſſa. In like manner the Athenians were ordered by an oracle from Dodona to colonize Sicilia: but not far from their city there is a hill of no great magnitude, which is called Sicilia. The Athenians, therefore, not underſtanding the meaning of the oracle, led an army beyond the boundaries of their country, and warred on the Syracuſans. And many other examples of a ſimilar nature may be eaſily found.

CHAP. XII.

AT the diſtance of about one ſtadium from the tomb of Epaminondas, there is a temple of Jupiter Charmon. In the groves too of the Arcadians there are different ſpecies of oaks. Of theſe, one ſpecies is remarkable for the breadth of its leaves; the ſecond they call beachen; but the third is ſo dry, and its bark ſo light, that they make of it buoys for anchors in the ſea, and for nets. Others of the Iones, and Hermeſianax the elegiac poet, call this ſpecies of oak *phellos* or *cork*. But there is a road from Mantinea to Methydrium which is no longer a city, but a town belonging to the Megalopolitans. After you have proceeded from hence, to the diſtance of about thirty ſtadia, you will arrive at a plain called Alcimedon, above which is the mountain Oſtracina. In this mountain there is a cavern

cavern in which Alcimedon reſided, who was one of thoſe that are called heroes. The Phigalians report, that his daughter Phillus was raviſhed by Hercules; and that as ſoon as Alcimedon perceived that ſhe was delivered of a child, he expoſed her on a mountain, together with the boy ſhe had brought forth, and who is called by the Arcadians Aichmagoras. That the boy crying as he lay on the mountain, a magpie heard and imitated his crying: and that Hercules, who happened to be travelling that way, heard the bird, and in conſequence of believing that it was the crying of a child, directed his ſteps to where the voice came from. Here, knowing both the mother and child, he freed them from their bonds, and thus ſaved the child. From this event, the neighbouring fountain is called Ciſſa, or *the magpie*. A place called Petroſaca is about forty ſtadia diſtant from this fountain, and is the boundary of the Megalopolitans and Mantinenſes. But beſides the roads which I have already mentioned, there are two others which lead to Orchomenus. In one of theſe there is a ſtadium, which they call Ladas, becauſe Ladas was accuſtomed to exerciſe himſelf here for the race; and near it there is a temple of Diana.

On the right hand too of the road there is a lofty pile of earth, which they ſay is the tomb of Penelope. For the aſſertion of the Arcadians by no means agrees with the poeſy called Theſprotis. For in this it is ſaid, that Penelope, after the return of Ulyſſes from Troy, brought forth a daughter Ptoliporthe: but according to the Mantinenſes, Penelope was reproached by Ulyſſes for having voluntarily invited the ſuitors to the palace, and, being baniſhed by him from Ithaca, immediately went to Lacedæmonia; but not long after migrated from thence to Mantinea, where

where ſhe ended her days. After this tomb, there is a plain of no great extent, and a mountain in the plain, which contains the ruins of ancient Mantinea. This place is called at preſent Ptolis. On departing from hence, and directing your courſe towards the north, you will ſoon arrive at the fountain Alalcomenia. At the diſtance too of thirty ſtadia from the city, there are ruins of a town called Mæræ, from Mæra, if Mæra was really buried in this place, and not in the country of the Tegeatæ. For the report of the Tegeatæ is more probable than that of the Mantinenſes; I mean, that Mæra, the daughter of Atlas, lies buried in their country. Perhaps too another Mæra, the deſcendant of Mæra the daughter of Atlas, came into the Mantinic land. In the other road which leads to Orchomenus is the mountain Anchiſia: and the ſepulchre of Anchiſes is at the foot of this mountain. For when Æneas paſſed over into Sicily, he drove with his ſhips to the Laconic land; and there building the cities Aphrodiſias and Œetis, he buried there his father Anchiſes, who came for ſome particular reaſon into this country, and ended his days in it: the mountain, therefore, was called from Anchiſes, Anchiſea. This account of the matter is confirmed from hence, that the Æolenſes, who at preſent inhabit Troy, do not any where ſhew the tomb of Anchiſes. Near the tomb too of Anchiſes there are ruins of a temple of Venus, and the boundaries of the Mantinenſes and Orchomenians are in the Anchiſian territories.

CHAP.

CHAP. XIII.

BUT in the region belonging to the Orchomenians, and on the left hand of the road from the Anchiſii, there is a temple of Diana Hymnia, in the ſhelving part of the mountain. The Mantinenſes ſacrifice in this temple: and it is a law with them, that a prieſteſs and a prieſt ſhall lead a chaſte and pure life, not only ſo far as pertains to venereal congreſs, but in all other reſpects, and this as long as they live. They are, beſides, prohibited from bathing and eating with the multitude, and from entering into the houſe of any private perſon. I know that the ſame cuſtoms are adopted every year, but not always, by thoſe who preſide over the ſacred rites of Diana Epheſia, and who are called by the citizens *Eſſenes*, or kings. They likewiſe celebrate yearly feſtivals in honour of Diana Hymnia. There was formerly a city belonging to the Orchomenians, on the ſummit of the mountain; in which place the ruins of a forum and walls yet remain. But the city which remains at preſent, is under the incloſure of the ancient wall. There is a fountain in this city from which they draw water, and which deſerves to be inſpected. There are likewiſe temples here of Neptune and Venus; and ſtone ſtatues of theſe divinities. Near the city too there is a wooden ſtatue of Diana, which is incloſed in a large cedar-tree: and the goddeſs is denominated from the tree *Cedreatis*. Below the city there are tombs formed from ſtones piled in a heap: theſe tombs are ſeparated from each other, and were raiſed in honour of thoſe men that fell in battle.

But

But who the Peloponneſians or Arcadians were, that they fought with, is neither ſignified by the inſcriptions on the tombs, nor known to the Orchomenians.

Oppoſite to this city is the mountain Trachys; and rain water being received between the mountain and the walls of the city, through an opening of the earth, falls into another plain of the Orchomenians. This plain is of a great extent, but it is moſtly a marſh. On proceeding from Orchomenus, at about the diſtance of three ſtadia, a road preſents itſelf, which leads in a direct line to the city Caphya, either by the opening I have before mentioned, or by the marſh on the left hand. When you have croſſed the water which runs through the opening, you will ſee a road under the mountain Trachys: and along this road there is firſt a ſepulchre of Ariſtocrates, who once raviſhed the virgin that was the prieſteſs of Diana Hymnia. But after the tomb of Ariſtocrates are the fountains Teneæ; and Amilus, which they ſay was once a city, is ſeven ſtadia diſtant from theſe fountains. Near this place the road is again biſected; and one part of it leads to Stymphalus, and the other to Pheneos. As you proceed to Pheneos a mountain will preſent itſelf to your view; and in this mountain the boundaries of the Orchomenians, Pheneatæ, and Caphyatæ are conjoined. Above the boundaries there is a ſteep precipice, which they call Caphyatice. After the boundaries there is a valley under the cities which we have juſt mentioned; and there is a road through it to Pheneos. In the middle of this valley there is a fountain; and towards its extremity the town Caryæ.

CHAP.

CHAP. XIV.

BUT the plain of the Pheneatæ lies under Caryæ: and they ſay that the ancient Pheneos was once deſtroyed through the inundation of water in this plain. At preſent, indeed, there are marks of this deluge on the mountains, upon which, they ſay, the water aſcended. The mountains, too, Orexis and Sciathis, are five ſtadia diſtant from Caryæ. At the bottom of each mountain there is a deep chaſm, which receives the water from the plain. The Pheneatæ report that theſe profundities were made by Hercules, and with his own hands, when he dwelt in Pheneos with Laonome the mother of Amphitryon. For they ſay, that Amphitryon was the offspring of Alcæus from Laonome the daughter of Guneus, and not from Lyſidice the daughter of Pelops. If this account indeed of Hercules be true, I mean that Hercules migrated to the Pheneatæ, it may eaſily be believed, that being driven from Tiryntha by Euryſttheus, he did not go immediately to Thebes, but came firſt of all to Pheneos. And Hercules, indeed, brought this chaſm through the middle of the plain belonging to the Pheneatæ, that the river Olbius, which ſome of the Arcadians call Araonius, might flow through it. This chaſm is fifty ſtadia in length; but its profundity, where the banks are entire, is not leſs than thirty feet. But the river does not at preſent fall into this chaſm, but flows in its ancient channel. On proceeding to the diſtance of about fifty ſtadia from the chaſms under the mountains, you will arrive at the city Pheneos, which was built, according to the Pheneatæ, by Pheneus,

Pheneus, one of their countrymen. They have a tower on all ſides ſteep, which is partly defended by the nature of the place, and partly by the aſſiſtance of art. In this tower there was a temple of Minerva, who is called Tritonia; but at preſent the ruins of it only remain. There is a brazen ſtatue too in it of equeſtrian Neptune, which they ſay was dedicated by Ulyſſes. For Ulyſſes having loſt his horſes, and wandered over all Greece in order to find them, built a temple of Diana in the place where he found them, called the goddeſs Eurippa, and dedicated a ſtatue of equeſtrian Neptune. They farther add, that when he had found his horſes, he ſuffered them to feed in the land of the Pheneatæ, juſt as he did his oxen in the continent oppoſite to Ithaca.

To me, indeed, the letters inſcribed on the baſis of the ſtatue of Ulyſſes evince the mandate which was given to thoſe that fed the horſes. And in all other reſpects I can aſſent to what the Pheneatæ report; but I cannot believe that a brazen ſtatue was dedicated by Ulyſſes, becauſe in thoſe times they did not know how to make ſtatues of ſolid braſs, but fabricated them from laminæ placed one over another, ſimilar to the manner in which a garment is wove. But how they uſed to work in braſs I have already ſhewn in my account of the Spartan affairs, and in that place where I mentioned the ſtatue of Jupiter the ſupreme. Rhœcus the ſon of Philæus, and Theodorus the ſon of Telecles, both Samians, firſt taught how to caſt braſs, and melt it into ſtatues: and the ſeal made of an emerald, with which Polycrates the Samian tyrant was particularly delighted, was made by this Theodorus. On deſcending from the tower of the Pheneatæ, you will arrive at a ſtadium and a hill, on which there is a ſepulchre of

of Iphicles the brother of Hercules, and father of Iolaus. The Greeks aſſert, that this Iolaus was the companion of Hercules in many of his labours. But Iphicles the father of Iolaus, being wounded in the firſt battle of Hercules againſt Augeas king of the Eleans by the ſons of Actor, who were called Molionidæ from their mother Molione, was brought by his kindred to Pheneos. Here one of the inhabitants, Buphagus, and his wife Promne, paid him great attention, and, when he died of his wound, buried him. Indeed, even at preſent they perform funeral ſacrifices to Iphicles as to a hero.

But the Pheneatæ reverence Mercury above all the gods, and celebrate Hermaic games. They have a temple too of Mercury, in which there is a ſtone ſtatue, the work of the Athenian Euchir the ſon of Eubulidas. Behind this temple is the tomb of Myrtilus, who, according to the Greeks, was the ſon of Mercury, and the charioteer of Oenomaus. They report, too, that when any one of the ſuitors of the daughter of Oenomaus contended for her poſſeſſion, Myrtilus uſed to drive the chariot with ſo much art, that Oenomaus could pierce the ſuitor with his ſpear. And laſtly, they ſay, that Myrtilus himſelf fell in love with Hippodamia; that not daring to try his fortune in the race, he acted the part of charioteer to Oenomaus; and that he at length betrayed Oenomaus, after he had compelled Pelops to promiſe by an oath, that he would let him ſleep with Hippodamia for one night. However, Pelops, when Myrtilus reminded him of his oath, threw him out of a ſhip into the ſea: and the Pheneatæ are ſaid to have buried his body, which was thrown upon their land by the waves. Indeed, the Pheneatæ every year perform funeral rites to Myrtilus. But it is evident, that

Pelops

Pelops did not ſail far; but only from the mouth of Alpheus to the haven of the Eleans. Hence, the ſea called Myrtoön was not denominated from Myrtilus the ſon of Mercury, ſince this ſea commencing from Eubœa extends as far as to the deſert iſland Helene, which is in the Ægean ſea. It appears therefore to me, that the account of the Eubœenſian antiquaries is more probable, who ſay that this ſea was denominated from a woman whoſe name was Myrto. Among the Pheneatæ too there is a temple of Ceres Eleuſinia: and they perform the ſame myſtic ceremonies in this temple as are performed at Eleuſis, and ſay, that they inſtituted theſe ceremonies. For they report, that one Naus came to them in conſequence of a Delphic oracle; and that this Naus was the great grandſon of Eumolpus.

CHAP. XV.

NEAR this temple there are two great ſtones aptly joined together, which they call Petroma. When thoſe anniverſary ſacred rites take place, which they call the greater myſteries, they ſeparate theſe ſtones, and take out of them writings belonging to the myſteries. When the perſons that are concerned in the myſteries have heard theſe writings recited, they are at night reſtored to the place from whence they were taken. I know, too, that the greater part of the Pheneatæ ſwear upon theſe ſtones. This Petroma has a round coverlid, within which there is an effigies of Ceres Cidaria. With this effigies the prieſt inveſts himſelf in the greater myſteries, and ſtrikes the infernal powers with rods, after a certain particular

manner. The Pheneatæ too report, that Ceres came wandering into their country before Naus, and that ſhe gave to thoſe that liberally received her all kinds of leguminous plants except beans: but why they conſider beans as impure, belongs to their arcane narrations. But thoſe, as the Pheneatæ report, who kindly received the goddeſs, who built a temple to her under the mountain Cyllene, and who inſtituted her myſteries, which they now celebrate, were Triſaules and Damithales. This temple of Ceres, who is called *Theſmia*, is about fifteen ſtadia diſtant from the city. But as you go from Pheneos to Pellene, and Ægira, after having travelled to the diſtance of about fifteen ſtadia, you will arrive at a temple of Pythian Apollo. At preſent, however, nothing but the ruins of it remain, and a large altar of white ſtone. Upon this altar the Pheneatæ even now ſacrifice to Apollo and Diana: and they report, that Hercules dedicated this temple when he took Elis. There are monuments too here of thoſe heroes who were the aſſociates of Hercules in this battle, and died fighting. Of theſe, Telamon is buried very near the river Aroanius, and at a ſmall diſtance from the temple of Apollo: but Chalcodon is interred not far from the fountain Oenoe.

Let no one however deceive himſelf, by ſuppoſing that this Chalcodon was the father of Elephenor, who ſailed with a fleet to Troy; or, that this Telamon was the father of Ajax and Teucer. For how could Chalcodon follow Hercules in this war, when prior to this he was ſlain by Amphitryon? And this is evinced, and deſerves to be credited, from the Theban monuments. Or, why ſhould Teucer build the city Salamis in Cyprus, when no one hindered him from returning home from Troy? And who

who but Telamon could prevent him from returning? It is evident, therefore, that thoſe who aſſiſted Hercules againſt the Eleans, were different from the Euboic Chalcodon, and Telamon Æginetes. But both at preſent, and in all ages, obſcure men have had the ſame names with ſuch as have been illuſtrious. One boundary however only does not ſeparate the Pheneatæ from the neighbouring Achaians: for towards Pellene is the river Porinas, and towards Ægiratis, Dianium. But in the country of the Pheneatæ, after you have proceeded to no great diſtance from the temple of Pythian Apollo, you will enter into a road which leads to the mountain Crathis. In this mountain the fountains of the river Crathis are contained. This river flows into the ſea through Ægæ, which is at preſent a deſolate place, but was formerly an Achaian city. From this river the Italian river Crathis in Brutii is denominated. But in the mountain Crathis there is a temple of Pryonian Diana, from which in former times the Argives brought fire to Lerna.

CHAP. XVI.

ON proceeding from Pheneos towards the eaſt, you will ſee the ſummits of the mountain Geronteus, and a road near the mountain. This mountain is the boundary of the Pheneatæ and Stymphalians. But on the left hand of it, as you go through the Pheneatic land, you will ſee thoſe boundaries of the Pheneatæ, which they call Tricrena, from the three fountains which are contained in theſe parts. The Nymphs, the inhabitants of the mountain, are ſaid to have waſhed Mercury, as ſoon as he was

born, in the water of theſe fountains: and on this account the inhabitants conſider theſe fountains as ſacred to Mercury. Not far from Tricrena there is another mountain called Sepia, in which they ſay Æpytus the ſon of Elatus died from the bite of a ſerpent, and in which he was buried, becauſe they were not able to carry his dead body any farther. The Arcadians report, that even at preſent ſerpents of the ſame kind are produced in this mountain, but that there are not many of them, and that they are rarely to be ſeen. For as the mountain is covered with ſnow for a great part of the year, they either die through the ſnow in the open air, or, if they hide themſelves in their places of retreat, they are deſtroyed by cold. I viewed too with great attention the tomb of Æpytus, becauſe it is mentioned by Homer in his verſes reſpecting the Arcadians. This tomb is a maſs of earth of no great magnitude, and is ſurrounded with a wall of ſtone. But it was deſervedly admired by Homer, becauſe he had never beheld a more illuſtrious ſepulchre. It is thus that he compares the dance fabricated by Vulcan in the ſhield of Achilles, to the dance of Ariadne made by Dædalus, becauſe he had never beheld a more exquiſite piece of art. Indeed, I know many ſepulchres worthy of admiration; but in this place I ſhall only mention two, one of which is in Halicarnaſſus, and the other in the land of the Hebrews. The former of theſe was raiſed for Mauſolus, who reigned in Halicarnaſſus: and its magnitude is ſo prodigious, and its ornaments ſo magnificent, that the Romans in conſequence of the great admiration which it produced in them, call all their illuſtrious ſepulchres Mauſolea. But the latter belonging to the Jews was raiſed in honour of Helene, a woman that dwelt in Solymæ, which

which was deſtroyed even to its foundation by one of the Roman emperors. There is a door in this tomb which is made of marble, as well as the other parts of the tomb. This on a ſtated day and hour every year is opened by ſome ſecret artifice, and ſoon after ſhut again. But if you attempt to open it at any other time, you cannot ſucceed without violence and breaking the door.

CHAP. XVII.

AFTER the ſepulchre of Æpytus you will arrive at Cyllene, which is the moſt lofty of all the mountains in Arcadia. On its ſummit there is a temple of Mercury Cyllenius, but it is in a ruinous condition. It is however evident, that both the mountain and the god were denominated from Cyllenas the ſon of Elatus. Formerly too, as far as I have been able to learn, men uſed to form the ſtatues of the gods from no other materials than ebony, the cypreſs-tree, cedar, the oak, the yew, and the lote-tree. But the ſtatue of Mercury Cyllenius is made from the citron-tree; and is, as I conjecture, about eight feet in altitude. The mountain Cyllene, too, which is an admirable circumſtance, abounds with white black-birds. For the birds which are called black-birds by comic writers, are of a different kind, and do not ſing. I have ſeen beſides in Sipylum, near the lake of Tantalus, as it is called, eagles which they denominate Cycniæ, and which in their whiteneſs reſemble ſwans. Private perſons too at preſent poſſeſs white boars, and white Thracian bears. The Libyans have white hares: and I ſaw with admiration white ſtags at Rome, but did not think to inquire

whether they came from very inland places, or from iſlands. The above relations were made by me, in order to produce belief in what I have ſaid of the Cyllenian black-birds. Another mountain which is called Chelydorea, is near to the mountain Cyllene: and Mercury is ſaid to have found in it a tortoiſe, and to have made a lyre of its ſhell. In this part the boundaries between the Pheneatæ and Pellenenſes are contained: and the greateſt part of the mountain Chelydorea is poſſeſſed by the Achaians. But on proceeding from Pheneos towards the weſt, you will ſee on the left hand a road which leads to the city Clitor; but on the right hand, a road which leads to Nonacris and the water of Styx. Formerly Nonacris was a ſmall Arcadian city, and was denominated from the daughter of Lycaon. But at preſent nothing more than the ruins of it remain: and moſt of theſe are no longer to be diſtinguiſhed. Not far from theſe ruins there is a ſteep precipice, which ſurpaſſes in altitude any thing I ever ſaw: and water trickles down it, which the Greeks call the water of Styx.

CHAP. XVIII.

HESIOD, indeed, in his Theogony, makes mention of Styx: for there are ſome who conſider Heſiod as the author of this piece. In the Theogony, therefore, he ſays, that Styx is the daughter of Ocean, and the wife of Pallas. They report that the poet Linus, too, ſays nearly the ſame of Styx in his verſes. It appears to me, however, after the moſt accurate peruſal of theſe poems, that they

are

are adulterated. But the Cretan Epimenides ſays, indeed, that Styx is the daughter of Ocean: but inſtead of making her the wife of Pallas, he ſays, that from Piras (whoever he was) ſhe brought forth Echidna. Homer, too, particularly mentions Styx in his Iliad: for in that part where he relates the oath of Juno, he repreſents the goddeſs thus ſpeaking:

"Let earth, the wide-expanded, lofty heav'n,
And Styx whoſe waters glide beneath, know this."

In theſe verſes he ſeems to have had an eye to the trickling water of Styx, which we have juſt mentioned. But in the catalogue of thoſe that followed Guneus, he ſays, that the water of the river Titareſius flows from Styx. And laſtly, he ſays that Styx is in Hades, in that part of the Iliad where he repreſents Minerva reproaching Jupiter, as not remembering that it was through her Hercules was not deſtroyed by the labours impoſed on him by Euryſtheus:

"Oh had my wiſdom this event foreſeen,
When to dire Pluto's ſolid gates he went,
To drag from Erebus the triple dog,
He had not then, by me preſerv'd, eſcap'd
The dang'rous waters of deep-flowing Styx."

But the water which trickles from the precipice near Nonacris, falls firſt of all upon a lofty rock: and from thence, paſſing through the rock, it falls into the river Crathis. It is ſaid, that this water is deſtructive both to men and animals of every kind. In after times, indeed, it was found that goats periſhed through drinking of this water.

The following alſo is a wonderful circumſtance reſpecting this water. Cryſtal and porphyry veſſels, and indeed

all veſſels made of ſtone or earth, are broken by the water of Styx. Veſſels too of horn and bone; likewiſe braſs, lead, pewter, ſilver, and amber, are diſſolved by this water. Even gold is not able to reſiſt its diſſolving quality; though the Leſbian poeteſs aſſerts, and gold itſelf evinces, that it is incapable of being defiled by ruſt. Divinity, however, confers on more abject ſubſtances a power ſuperior to what thoſe poſſeſs which are the moſt eſteemed by men. Thus pearls are diſſolved by vinegar: and the blood of a goat liquefies a diamond, which is the hardeſt of all ſtones. In like manner the water of Styx is not able to vanquiſh the hoof a horſe; for when thrown into this water it remains undivided. Whether or not Alexander the ſon of Philip died through this poiſon, I am not perfectly certain. Above Nonacris there are mountains which are called Aroania; and in them there is a cavern, into which the daughters of Proetus are ſaid to have fled through inſanity; and who were taken from thence, and brought to the place called Luſi by Melampus, who employed for this purpoſe arcane ſacrifices and purifications. A great part of theſe mountains is inhabited by the Pheneatæ: for Luſi is within the boundaries of the Clitorii, and is ſaid to have been formerly a city. Ageſilaus, indeed, the Luſian, was proclaimed victor with the vaulting horſe, when the Amphictyons inſtituted the firſt Pythian games after the tenth. But at preſent even the ruins of Luſi do not remain. Melampus, however, brought the daughters of Proetus to Luſi, and liberated them from their inſanity in the temple of Diana; and from that circumſtance the Clitorii call this Diana *Hemereſia*, or the *mild*.

CHAP.

CHAP. XIX.

BUT there are certain perſons of an Arcadian origin, who are called Cynæthaenſes, and who dedicated in Olympia a ſtatue of Jupiter, holding thunder in each of its hands. Theſe people dwell at about the diſtance of forty ſtadia from the temple of Diana. In their forum there are altars of the gods, and a ſtatue of the emperor Adrian. But the temple of Bacchus, which theſe people poſſeſs, deſerves particular notice. In this temple they every year celebrate a feſtival in the winter ſeaſon. Certain perſons during this feſtival are anointed with fat, and carry on their ſhoulders a bull to the temple, choſen out of the herd, and which the god himſelf inſpires them to ſelect. At about the diſtance of two ſtadia from this town there is a fountain of cold water, and above the fountain a plane-tree. If any perſon happens to be bit by a dog, or is wounded, or injured by any other means, he is cured by drinking of this water: and on this account they call the fountain *Alyſſon*, alluding to its curing canine inſanity. And thus it appears, that the water called Styx is noxious to the Arcadians, in the borders of the Pheneatæ; and that the fountain belonging to the Cynæthaenſes is beneficial, and an antidote as it were to the noxious qualities of Styx. But of the roads which lead from Pheneos to the weſt, and which are on the left hand, one leads to Clitor, and extends as far as to that work of Hercules which renders the river Aroanius a laſting ſtream. Near this river there is a road which leads to a place called Lycuria, and which forms the boundaries between the Clitorii and Pheneatæ.

CHAP.

CHAP. XX.

ON proceeding from hence to the diſtance of fifty ſtadia, you will arrive at the fountain Ladon. I have heard indeed that the water which forms a lake in the Pheneatic land, after deſcending into the profundities of the neighbouring mountains, aſcends in this place, and makes the fountains of Ladon. But whether or not this is the caſe, I am not able clearly to determine. The river Ladon, however, affords a water the moſt excellent of all the rivers in Greece. It is alſo celebrated on another account, I mean for the ſake of Daphne, and what is ſung by poets reſpecting her. I ſhall indeed paſs over in ſilence what the Syrians, who dwell on the mountain Orontes, affirm reſpecting Daphne: for the following different account is given of her by the Arcadians and Eleans. They ſay, then, that Leucippus was the ſon of Oenomaus king of Piſa; that this Leucippus was enamoured of Daphne; and that conſidering he ſhould never be able to obtain her for his wife, by demanding her in marriage openly, becauſe ſhe avoided all connexion with the male ſpecies, he employed the following ſtratagem:—He took care to increaſe the length of his hair, and plaiting it after the manner of a virgin, he went to Daphne in a female garb, and pretended that he was the daughter of Oenomaus, and that he deſired to be her aſſociate in hunting. Daphne, therefore, believing him to be a virgin from his appearance, and perceiving that he ſurpaſſed all his companions both in the nobility of his birth, and his ſkill in hunting, and that he was particularly attached to her, conceived a

ſtrong friendſhip for him. But thoſe that celebrate the love of Apollo towards Daphne ſay, in addition to the above, that Apollo envying the felicity of Leucippus in his love, cauſed Daphne with her train of virgins to bathe in the river Ladon, and Leucippus to be led thither againſt his will. Here, as ſoon as his clothes were taken off, and it was perceived that he was no virgin, the companions of Daphne ſlew him, by piercing him with their daggers and darts.

CHAP. XXI.

AT the diſtance of about ſixty ſtadia from the fountains of Ladon, is the city of the Clitorians. But the road which leads from the fountains of Ladon, towards the river Aroanius, is narrow; and the river Clitor flows near the town of the Clitorians. This river pours itſelf into Aroanius, at no greater diſtance than ſeven ſtadia from the city. There are other fiſhes in the Aroanius, beſides thoſe which are called *various*. They ſay that theſe fiſhes emit ſounds ſimilar to thoſe of a thruſh. I have ſeen theſe fiſhes indeed taken, but I never heard any ſound proceed from them, though I ſtaid near the river till ſunſet, at which time theſe fiſhes are ſaid to be particularly vocal. But this city of the Clitorians was denominated from the ſon of Azan. It is ſituated too in a plain, and is ſurrounded with mountains of no great altitude. The moſt illuſtrious of its temples are thoſe of Ceres, Æſculapius, and Lucina. Homer indeed mentions many Lucinas, and introduces them without any limited number. But Lycius Olen, who was more ancient than Homer, and

and who was a Delian, compoſed hymns to other divinities, and one to Lucina, whom he calls *Eulinon*, or *the ſpinner*; evincing by this that ſhe is the ſame with *Pepromene*, or *Fate*; and that ſhe is more ancient than Saturn. The Clitorians too have a temple of the Dioſcuri, whom they call *mighty gods*. This temple is about four ſtadia diſtant from the city, and contains brazen ſtatues of the Dioſcuri. But on the ſummit of a mountain, which is thirty ſtadia diſtant from the city, there are a temple and ſtatue of Minerva Coria.

CHAP. XXII.

BUT the order of my diſcourſe requires that I ſhould return to Stymphalus, and to a mountain of the Pheneatæ and Stymphalians, which is called Geronteum. The Stymphalians indeed do not at preſent belong to the Arcadians, but to the Argolic dominions, to which they voluntarily transferred themſelves. That they are, however, of an Arcadian origin, is evinced by Homer; and Stymphalus, who built their city, was the grandſon of Arcas the ſon of Calliſto. They affirm too that the city at firſt did not ſtand in the ſame place as at preſent: and that in ancient Stymphalus, Temenus the ſon of Pelaſgus dwelt, by whom Juno was educated, and who dedicated three temples to the triple name of the goddeſs. For while ſhe was a virgin, he called her *Pais*, or *a girl*: when ſhe was married to Jupiter, *Teleia*, or *perfect*: and when ſhe was divorced from Jupiter, and returned to Stymphalus, *Chera*, or *deſolate*. And ſuch are the reports of the Stymphalians reſpecting Juno: but the preſent city contains

tains none of the aforeſaid particulars. In the preſent city, however, there is a fountain, from which the emperor Adrian brought water into the city of the Corinthians. But in Stymphalus there is a fountain, which in winter becomes a lake of no great magnitude; and the river Stymphalus is formed from this lake. But in ſummer the lake is dried up, and the river flows from the fountain. After this it falls into a chaſm of the earth, and riſing again in the Argolic land, it changes its name, and is called Eraſinus, inſtead of Stymphalus. It is ſaid that birds which fed on human fleſh were produced near this river, and that Hercules pierced them with his arrows. But Piſander Camirenſis does not ſay that theſe birds were ſlain by Hercules, but that he drove them from this place by the ſound of a cymbal. The deſerts of Arabia, indeed, beſides other wild animals which they produce, contain the birds called Stymphalides, which are in no reſpect more mild than lions and leopards; as they fly on the fowlers that come to catch them, and wound and deſtroy them with their beaks.

Indeed theſe birds will even wound men that are defended with braſs or iron: but if you wrap yourſelf in the bark of a certain tree, the beaks of the Stymphalides will be held ſo faſt in the garment of bark, that they will be as unable to eſcape as little birds whoſe wings are detained by bird-lime. Theſe Stymphalides are as large as cranes, but their form reſembles that of the ibis. Their beaks however are ſtronger, and not crooked like the beak of the ibis. But whether or not there ever were in Arcadia birds of the ſame name, though not of the ſame form with thoſe which are at preſent found in Arabia, I am not certain. If, indeed, the Stymphalides always have been like hawks and eagles, then it appears to me that

theſe

theſe birds are natives of Arabia; and it is very poſſible that ſome of them may have flown into Arcadia to the river Stymphalus. And if this be admitted, they might at firſt have been called by the Arabians by a different name, and not Stymphalides: but the renown of Hercules, and the ſuperior reputation of the Greeks to that of the Barbarians, may have been the reaſon that the birds which are produced in the deſerts of Arabia are to this day called Stymphalides. In Stymphalus too there is an ancient temple of Diana Stymphalia: but the ſtatue of the goddeſs is made of wood, and is, for the moſt part, gilt. Near the roof of this temple the birds called Stymphalides are repreſented; but it is not eaſy to know clearly whether they are made of wood or plaſter. I ſhould rather, for my own part, conjecture that they are made of wood. In the back part of the temple too there are ſtatues made of white ſtone, of virgins with the legs of birds. The following prodigy is ſaid to have happened in my time in this temple: The feſtival of Stymphalian Diana was celebrated in Stymphalus in a careleſs manner, and many things pertaining to this feſtival were omitted. In conſequence of this, mud fell in ſuch abundance into the mouth of that cavern under which the river Stymphalus flows, that the water was excluded a paſſage, and four hundred ſtadia of the plain became a lake. They farther add, that a hunter happening to purſue a ſtag, the animal threw itſelf into the mud of the lake, and the hunter plunged in after it, and continued his purſuit, till the ſame chaſm ſwallowed up both the ſtag and the hunter. But ſome time after, this ſtagnant water followed the courſe of the river, and the marſh was totally dried up in the ſpace of one day. After this event, the feſtival of Diana was celebrated with greater earneſtneſs and care.

CHAP.

CHAP. XXIII.

AFTER Stymphalus, Alea ſucceeds, which alſo partook of the Argolic aſſembly. They ſay, that Aleus the ſon of Aphidas built this city. It contains temples of Diana Epheſia, of Minerva Alea, and of Bacchus, in which laſt there is a ſtatue. They every year too celebrate a feſtival to Bacchus, and ſcourge women in this feſtival, in conſequence of a Delphic oracle, in the ſame manner as the Spartan youth are ſcourged at the altar of Orthian Diana. We have ſhewn in our account of the Orchomenian affairs, that there is a road near the chaſm; and that on the left hand of this road there is a lake. But in the plain of the Caphyenſes there is a heap of earth piled up, through which the water from the Orchomenians is prevented from injuring the fertile fields of the Caphyenſes. Within this maſs of earth other water flows, which in quantity is equal to that of a river; but, being received into a chaſm of the earth, burſts forth again near thoſe ſtreams which are called Naſi. The place where this water aſcends is called Rheunus. Gliding away from hence, it forms the perpetual river Tragus. It is evident that the name of this town was derived from Cepheus, the ſon of Aleus: but it came at length to be called in the Arcadian tongue, Caphyæ. The Caphyenſes too affirm, that they originated from the Attic land, but that they were expelled from thence by Ægeus; and that flying as ſuppliants to Cepheus, they were permitted by him to fix their reſidence in this place. This ſmall city is ſituated in the extremity of a plain, and at the foot of mountains of no great altitude. It contains temples of Neptune

and

and Diana Cnacaleſia. For they have a mountain called Cnacalus, in which they perform every year ſacred myſteries to Diana. A little above the city there is a fountain, and over the fountain a large and beautiful plane-tree, which they call Menelais. If, indeed, in conformity to what the Greeks aſſert, it were requiſite to enumerate ſuch trees as yet remain, and are in a flouriſhing condition, the moſt ancient of all is the willow or hemp-tree in the temple of Juno among the Samians. The next to this in antiquity is the oak in Dodona; then the olive in the tower of Athens, and that which the Delians poſſeſs. But the Syrians conſider the laurel as the third in antiquity. This plane-tree, however, is the moſt ancient of all trees.

At the diſtance of about one ſtadium from Caphyæ is a place called Condyleæ; in which there are a grove and temple of Diana, who was formerly called Condyleatis. They ſay, that the name of the goddeſs came to be changed on the following account: Some boys once happening to play about the temple (the number of them is not mentioned), took hold of a rope which they found tied round the neck of the ſtatue of Diana, and ſaid they would ſtrangle the goddeſs. But the Caphyenſes, underſtanding what the boys had done, ſtoned them to death. They were puniſhed, however, for this action: for women with child were infected with a diſeaſe, which cauſed them to be delivered of dead children; and no remedy could be found for the evil, till they were ordered by an oracle to bury the murdered boys, and perform funeral ſacrifices to them every year, becauſe they were unjuſtly put to death. The Caphyenſes, too, even at preſent obſerve the mandate of the oracle, and call Diana in Condyleæ (for this

this alſo was enjoined them by the oracle) Apanchomene, from this circumſtance. On departing from Caphyæ, at about the diſtance of ſeven ſtadia, you will deſcend into a place, which, as I have before obſerved, is called Naſi. And at the diſtance of fifty ſtadia from hence, you will arrive at the river Ladon. Paſſing over this river, a grove of oaks will preſent itſelf to your view, which is called Soron; and the road to which lies through Argeathæ, Lycuntes, and Scotane. Soron too leads to Pſophis. This grove of oaks, as well as other Arcadian woods, abounds with boars, bears, and tortoiſes, of the largeſt ſize; from which laſt lyres might be formed equal to thoſe which are made from the Indian tortoiſe. Near the extremity too of Soron are the ruins of the town Paus: and farther on, though at no great diſtance, there is a place called Siræ, which forms the boundary between the Clitorians and Pſophidians.

CHAP. XXIV.

ACCORDING to ſome, Pſophis the ſon of Archon was the builder of Pſophis; and he derived his origin in a continued ſeries from Erymanthus, Ariſtas, Parthaon, Periphetes, and Nyctimus. There are others again who ſay that the city was founded by a Pſophis who was the daughter of Xanthus, the grand-daughter of Erymanthus, and the great grand-daughter of Arcas. And ſuch are the particulars which the Arcadians relate of their kings. But the trueſt of theſe reports is this, that Pſophis was the daughter of Eryx, who reigned in Sicania. Her father not thinking it proper to take her mother home after he

had been connected with her, left her when ſhe was with child at the houſe of Lycortas, in the city Phegia, which, prior to the reign of Phegeus, was called Erymanthus. Here the daughter of which ſhe was delivered was educated; and Echephron and Promachus, who were the offspring of this Sicanian woman by Hercules, called the city Phegia Pſophis, after the name of her mother. The tower too of the Zacynthians is called Pſophis, becauſe Zacynthus, a Pſophidian, and the ſon of Dardanus, was the firſt perſon that paſſed over with a fleet into that iſland. Pſophis is about thirty ſtadia diſtant from Sirææ. Near it flows the river Aroanius, and at a ſmall diſtance from the city the river Erymanthus. The fountains of Erymanthus are in the mountain Lampea, which is ſaid to be facred to Pan: and perhaps Lampea is a part of the mountain Erymanthus. According to Homer, there uſed to be hunting both in Taygetus and Erymanthus. From Lampea the river Erymanthus flows through Arcadia, having on its right hand the mountain Pholoe, and on its left the country Thelpuſa, and laſt of all pours itſelf into the Alpheus.

It is alſo ſaid that Hercules, in conſequence of the mandate of Euryſtheus, ſlew the boar in Erymanthus which was ſo remarkable for its magnitude and ſtrength. The Cumæi among the Opici aſſert, that they have the teeth of the Erymanthean boar ſuſpended in a temple of Apollo; but there is not the leaſt probability in their aſſertion. The Pſophidians have within their city a temple of Venus Erycina, of which the ruins only remain at preſent. They report that Pſophis the daughter of Eryx dedicated this temple; and the aſſertion is probable. For in Sicily there is a temple of Venus Erycina,

in

in the vicinity of the mountain Eryx: and this temple is both moſt holy from its antiquity, and not leſs wealthy than the temple in Paphos. At preſent, too, the heroic ſepulchres of Promachus and Echephron, the ſons of Pſophis, remain; but they are not remarkable for the excellence of their ſtructure. Alcmæon likewiſe, the ſon of Amphiaraus, lies buried in Pſophis: but his ſepulchre is neither remarkable for its magnitude nor ornaments. This tomb is ſurrounded with cypreſs-trees, which are ſo lofty that a mountain which is near Pſophis is darkened by their leaves. They are not willing to cut down theſe trees, becauſe they conſider them as ſacred to Alcmæon: and they are called by the natives *Virgins*. But Alcmæon, when he fled from Argos, after having ſlain his mother, came to Pſophis, which was then called Phegia from Phegeus. Here he married Alphefibœa, the daughter of Phegeus, to whom he gave various gifts (as it was likely he ſhould), and among the reſt a necklace.

But when he had taken up his reſidence among the Arcadians, finding that his diſeaſe of inſanity was not mitigated, he fled to the oracle at Delphos. Here the Pythian deity ordered him to migrate to that land which was the moſt recent of all others, and which the ſea had exhibited, after he became defiled with the blood of his mother Eriphyle. The oracle added, that the dæmon who revenged his mother's death would not then purſue him any farther. Alcmæon, therefore, having found that land which was formed from the overflowing of Achelous, fixed his reſidence there, and married Callirhoe, who, according to the Acarnanes, was the daughter of Achelous. By her he had two ſons, Acarnan and Amphoterus. They ſay too that the inhabitants in this continent were deno-

minated from Acarnan; for prior to this they were called Curetes. Many men, indeed, are found to give way to fooliſh deſires; but the inſane deſires of women are much more vehement. Callirhoe deſired to poſſeſs the necklace of Erpihyle, and in order to obtain it ſent Alcmæon, though he was unwilling to take the journey, to Phegia, where falling into the ſnares of Temenus and Axion, the ſons of Phegeus, he loſt his life. But the ſons of Phegeus are ſaid to have dedicated the necklace to Apollo at Delphos. The Pſophidii too affirm, that the Greeks marched againſt Troy while the city was yet called Phegia, and poſſeſſed its own kings; but that they did not partake of this expedition on account of the enmity which ſubſiſted between their kings and the Argive leaders; for many of them were allied to Alcmæon, and joined themſelves to the army which he led againſt Thebes.

But that the iſlands called the Echinades, do not at preſent join to the continent, is owing to the Ætolians: for being driven from their proper places of abode, the country became entirely deſolate. The river Achelous, therefore, in conſequence of Ætolia remaining unprolific, did no longer depoſit its mud in the Echinades as it uſed to do. What I now aſſert is confirmed from hence: The river Mæander, flowing through the cultivated lands of the Phrygians and Cares, makes in a very ſhort time a continent of the ſea between Priene and Miletus. The Pſophidii too have a temple near Erymanthus, of the river Erymanthus, and in it a ſtatue. In this temple, beſides the Egyptian Nile, there are images of white ſtone of other rivers: but it is uſual to form the image of the Nile of black ſtone, becauſe it falls through Æthiopia into the ſea. I cannot, however, be induced to believe the report

which

which I have heard in Pſophis, that Aglaus the Pſophidian, as likewiſe Crœſus the Lydian, were happy during the whole period of their preſent exiſtence. For though a man may be found who is afflicted with leſs evils than his contemporaries, juſt as one ſhip may be leſs agitated by tempeſts than another; yet we ſhall never be able to find a man perpetually free from calamity, any more than a ſhip which always ſails with proſperous winds. In confirmation of this opinion, Homer places two urns by the throne of Jupiter, one of which is full of good, and the other of evil. And this is evinced by the Delphic Apollo, who called Homer both miſerable and bleſſed, as being one who was equally born to evil and good.

CHAP. XXV.

AS you proceed to Thelpuſa from Pſophis, the firſt place you will arrive at on the left hand of Ladon is Trophæa. After this there is a grove which is called Aphrodiſium: and in it there is a column on which ancient letters are cut, ſignifying, that this place forms the boundaries between the Thelpuſians and Pſophidians. But in the Thelpuſian land there is a river called Arſe. After you have paſſed over this river, at the diſtance of twenty-five ſtadia, you will arrive at the ruins of a place called Caous, and which they denominate the temple of Æſculapius, from a temple of this god being raiſed in the road. At the diſtance of forty ſtadia from this temple is the city Thelpuſa, which they ſay was denominated from the nymph Thelpuſa, who was the daughter of Ladon. But the water of the river Ladon commences from the Clitorian land, as I have be-

fore obſerved. It flows, too, firſt of all through Leucaſium and Meſoboa, and through Naſi, to Oryx and that place which they call Halus. But from Halus it paſſes on to Thaliades, and the temple of Eleuſinian Ceres. This temple is on the borders of the Thelpuſians: and it contains ſtatues, each of which is not leſs than ſeven feet in altitude, of Ceres, Proſerpine, and Bacchus, and all which are made of ſtone. After the temple of Eleuſinian Ceres, the river Ladon flows on the left hand of the city Thelpuſa. This city is ſituated on a lofty hill, but at preſent it is for the moſt a ſolitary waſte; ſo that the forum is now in the extremity of the city, which was formerly in its moſt interior parts. In Thelpuſa too there is a temple of Æſculapius, and a temple of the twelve gods. But the greater part of this laſt is almoſt levelled with the ground.

After Thelpuſa the river Ladon directs its courſe to a temple of Ceres in Oncium. The Thelpuſii call the goddeſs Erinnys: and Antimachus agrees with them in that poem, in which he relates the expedition of the Argives againſt the Thebans. For in this poem there is the following verſe:

"There fame reports Erinnys' Ceres' temple ſtands."

But the place in which the temple of Ceres ſtands was called Oncium from Oncus, who is ſaid to have been the ſon of Apollo, and who reigned there. And the goddeſs was called Erinnys on the following account: During the wanderings of Ceres to diſcover her daughter, they report that Neptune deſired to have connexion with the goddeſs. But Ceres turned herſelf into a mare, and fed with the horſes at Oncium in order to elude the purſuit of Neptune. The god however diſcovered the deceit, and, changing himſelf into a horſe, enjoyed the goddeſs. Afterwards,

wards, Ceres was at firſt angry with Neptune for the action; but in proceſs of time ſhe laid aſide her anger, and is ſaid to have deſired to bathe in the river Ladon. The goddeſs therefore was called Erinnys from this circumſtance, becauſe the Arcadians call the exerciſe of anger ερινυειν, *erinnuein*: but ſhe was denominated *Luſia*, from *waſhing* herſelf in the river Ladon. The ſtatues in this temple are made of wood, except their faces, and the extremities of their hands and feet; for theſe are of Parian ſtone. But the ſtatue of Erinnys holds a ciſta in its left hand, and a torch in its right hand; and, as I conjecture, is about nine feet in altitude. Luſia, however, does not appear to be more than ſix feet in height. But thoſe who aſſert that this ſtatue is the ſtatue of Themis, and not of Ceres Luſia, are by no means to be credited. They ſay, too, that Ceres had by Neptune a daughter, whoſe name they do not think it lawful to reveal to the uninitiated, and a horſe whoſe name was Arion. Neptune, likewiſe, was firſt called *Equeſtrian* by the Arcadians. In proof of this, they cite verſes from the Iliad and Thebaid. From the Iliad the following reſpecting Arion:

> "Not though thy rival drove Adraſtus' ſteed,
> Divine Arion, of celeſtial breed."

But from the Thebaid, where the flight of Adraſtus is mentioned:

> "With blue Arion clad in black he fled."

Theſe verſes, therefore, obſcurely ſignify, that Neptune was the father of Arion. Antimachus, however, ſays that Arion was the offſpring of the earth: "Adraſtus, the ſon of Talaus and the grandſon of Cretheus, was the firſt of the

Grecians that became renowned for driving horſes. But he drove the ſwift Cærus, and the Thelpuſian Arion, which the earth brought forth near the grove of Oncean Apollo, and which were reverenced by mortals when they beheld them." If, therefore, theſe horſes ſprung from the earth, it is very probable that their origin was divine, and that their hairs were of a blue colour. The following particulars too are related; When Hercules warred on the Eleans, he requeſted Oncus to lend him Arion; and being carried to the battle on this horſe, he took Elis. But afterwards, Adraſtus gave Arion to Hercules. And laſtly, Antimachus obſerves farther concerning Arion, that

"By the third king Adraſtus he was tam'd."

But the river Ladon, leaving the temple of Erinnys, directs its courſe on the left hand of the temple of Apollo Onceatas: but on its right hand it has the temple of the boy Æſculapius, near which there is a ſepulchre of the nurſe Trygon. They ſay, that this Trygon was the nurſe of Æſculapius. For when the boy Æſculapius was left expoſed in the Thelpuſian land, Autolaus, the baſtard ſon of Arcas, happened to meet with him, and preſerved him. And I think it is more probable that Æſculapius was called *a boy* on this account, as I have ſhewn in my account of the Epidaurian affairs. The river Tuthoa too flows into Ladon, near the borders of the Heræenſes; which place the Arcadians call *the plain*. But the place in which the Ladon pours itſelf into the Alpheus, is denominated *Naſos Coracoon*, or *the Iſland of Crows*. Some are of opinion, that the places Enlſpe, Stratie, and Ripe, which are mentioned by Homer, were once inhabited iſlands in the

Ladon. But I ſhould conſider thoſe who entertain this opinion as ridiculous perſons: for though the Ladon is the moſt beautiful of all the rivers that flow either through Barbaric or Grecian land, yet it is not large enough to admit iſlands ſuch as exiſt in the rivers Iſter and Eridanus.

CHAP. XXVI.

BUT Heræeus the ſon of Lycaon built Heræa: and this city is ſituated on the right hand of the river Alpheus. The greater part too of the city has a gradual elevation; but the remaining part extends to the river Alpheus. Near the river there are places for racing, which are ſeparated from each other by myrtle, and other planted trees. Here too there are baths; and two temples of Bacchus, one of which they call Polites, and the other Axites. They have beſides a building in which they celebrate the orgies of Bacchus. There is alſo a temple of Pan in Heræa: for this god was a native of Arcadia. But of the temple of Juno nothing but ruins and pillars remain. Of all the Arcadian athletæ too Demaratus Heræenſis was the moſt illuſtrious, who firſt conquered in the armed courſe in Olympia. On proceeding from Heræa to the Elean land, to the diſtance of about fifteen ſtadia, and paſſing over the river Ladon, you will arrive at the diſtance of twenty ſtadia from thence at Erymanthus. According to the Arcadians, Erymanthus ſeparates the borders of Heræa from the Elean land: but according to the Eleans, the ſepulchre of Corœbus is the boundary of their country. For when Iphitus reſtored the Olympic

Olympic games, which had been for a long time neglected, and only propoſed the conteſt of the race, Coroebus was victorious. And there is an inſcription on his tomb, which ſignifies that Coroebus conquered in the Olympic games, that he was the firſt who conquered, and that his ſepulchre was raiſed in the extremity of the Elean land.

There is a ſmall city too called Aliphera, which was abandoned by moſt of its inhabitants when the Arcadians collected themſelves together in Megalopolis. On proceeding therefore to this city from Heræa, after you have croſſed the Alpheus, and paſſed on to the diſtance of about ten ſtadia, you will arrive at a mountain; and at the diſtance of thirty ſtadia from hence, you will aſcend through a mountain to the ſmall city Aliphera, which was ſo called from Alipherus the ſon of Lycaon. Here there are temples of Æſculapius and Minerva, which divinities they reverence above all others, becauſe, as they aſſert, they were born and educated among them. There is alſo an altar here dedicated to Jupiter Lecheatas, becauſe in this place he brought forth Minerva. They call the fountain too in this place Tritonis, in conſequence of what is reported concerning the river Triton. But the ſtatue of Minerva is made of braſs, was the work of Hypatodorus, and deſerves to be inſpected both for its magnitude and the art diſplayed in its fabrication. They likewiſe celebrate a public feſtival (Paneguris) in honour of a certain divinity, who appears to me to be Minerva. In this Paneguris they ſacrifice firſt of all to Myiagrus, and promiſe to the hero, by a vow, the victims hereafter to be immolated. They invoke him too, and believe that by performing theſe ceremonies they ſhall be in future free from

from the moleſtation of flies. But about the road which leads from Heræa to Megalopolis is the city Melæneæ. This city was built by Melæneus the ſon of Lycaon: but at preſent it is deſtitute of inhabitants, on account of its being covered with ſtagnant waters. Above Melæneæ, and at the diſtance of forty ſtadia, Buphagium is ſituated; in which place the fountains of the river Buphagus that pours itſelf into the Alpheus, are contained. And the boundaries between the Heræenſes and Megalopolitans are ſituated about the fountains of Buphagus.

CHAP. XXVII.

MEGALOPOLIS however is the moſt recent, not only of all the Arcadian, but of all the cities in Greece, except ſuch as, in conſequence of the calamity of the Roman empire, became colonized by the migration of inhabitants from their captured cities. But the Arcadians migrated into Megalopolis for the ſake of its ſtrength; for they knew that the Argives from very early periods, and almoſt daily, were infeſted with the hoſtile incurſions of the Lacedæmonians; and that the Argives having loſt ſome ſmall cities of no great conſequence, viz. Tiryntha, Hyſiæ, Orneæ, Mycenæ, and Midea, had ſo increaſed their city by the inhabitants which migrated from thoſe towns, that they became afterwards leſs afraid of the Lacedæmonians, and had a ſtronger defence againſt their neighbouring foes. The Arcadians therefore collected themſelves together, in conſequence of perceiving the propriety of the Argives conduct on a ſimilar occaſion. But the perſon that colonized this city may be very juſtly ſaid to be the Theban

Theban Epaminondas. For he collected the Arcadians into one body, and ſent to their aſſiſtance a thouſand choſen troops of Thebans under the command of Pammenes, who were to fight in their defence in caſe the Lacedæmonians ſhould endeavour to prevent their eſtabliſhing a colony. Ten men too were choſen by the Arcadians, as their leaders in this undertaking, viz. from Tegea, Timon and Proxenus; from Mantinea, Lycomedes and Poleas; from the Clitorians, Cleolaus and Acriphius; from Mænalus, Eucampidas and Hieronymus; and from the Parrhaſians, Paſicrates and Theoxenus.

But the cities which were perſuaded by the Arcadians to abandon their own countries, through the deſire of new habitations, and hatred of the Lacedæmonians, were theſe: From Mænalus, Halia, Pallantium, Eutaſum, Amaſium, Jaſæa, Aperethes, Heleſſon, Oreſthaſium, Dipæa, Alycæa. From the Eutreſians, Tricoloni, Zoetium, Chariſia, Ptolederma, Cnauſon, Parorea. From the Æpythians, Scirtonium, Malæa, Cromi, Blenina, Leuctron. And beſides theſe, of the Parrhaſians, the Lycoſurenſes, Thocnenſes, Trapezuntii, Proſenſes, Acaceſium, Acontimacaria, and Daſea. But from the Cynuræans in Arcadia, Gortys, Thiſa, near Lycæum, Lycotæ, and Aliphera. And of thoſe who are ranked among the Orchomenians, Thiſoa, Methydrium, Teuthis: to which were added, Tripolis, which is called Callia, Dipœnæ, and Nonacris. Of all this multitude of people none refuſed to conform to the general decree of the Arcadians, but zealouſly collected themſelves into Megalopolis, except the Lycoſurenſes and Trapezuntii, who revolted from the Arcadians, becauſe they could not be induced to leave their ancient cities. Hence a great

a great part of theſe were unwillingly, and by force, brought to Megalopolis. But thoſe Trapezuntians, whom the anger of the Arcadians ſpared, entirely abandoned Peloponneſus, and arriving with their veſſels ſafe at Pontus, were permitted to take up their reſidence among thoſe who built the metropolis Trapezus on the coaſt of the Euxine ſea. The Arcadians however ſpared the refractory Lycoſurenſes, in conſequence of their flying for refuge to the temple of Ceres and Deſpoina. With reſpect to the other cities that we have mentioned, ſome are entirely at preſent deſolate, and others are inhabited as villages by the Megalopolitans, viz. Gortyna, Dipœnæ, Thiſoa, near Orchomenus, Methydrion, Teuthis, Callia, Heliſſon. Pallantium alone of theſe towns felt the avenging hand of the dæmon in a manner leſs ſevere. The Alipherenſes too retain their ancient city even at preſent.

But Megalopolis was inhabited for the firſt time in the ſame year, and a few months after the Lacedæmonians ſuffered that great loſs at Leuctra, and when Phraſiclides was the Athenian archon; it being then the ſecond year of the one hundred and ſecond Olympiad, in which Damon the Thurian was victorious in the ſtadium. And then indeed the Megalopolitans, being the allies of the Thebans, feared nothing from the Lacedæmonians. But after the Thebans engaged in that war which was called ſacred, and were vanquiſhed by the Phocenſes, who were aſſiſted by their neighbours the Bœotians, and were in no want of money, in conſequence of having plundered the temple in Delphos;—then the Lacedæmonians drove from their cities, through the vigour of their exertions, both other Arcadians and the Megalopolitans. The citizens however making a ſharp reſiſtance, and being readily aſſiſted by their

their neighbours, nothing was accompliſhed which deſerves to be related. But Philip the ſon of Amyntas increaſed the empire of the Macedonians in no ſmall degree, through the hatred of the Arcadians towards the Lacedæmonians. For the Arcadians were neither preſent in the battle at Chæronea, nor in the engagement at Theſſaly. Not long after, however, the tyrant Ariſtodemus ruled over the Megalopolitans, who was a Phigalian, and the ſon of Artylas, but was adopted by Tritæus, a man of no ſmall account in his own country. This Ariſtodemus, during his reign, was called the frugal: and while he held the reins of government, the Lacedæmonians marched with an army againſt Megalopolis, having for their general Acrotatus, the eldeſt ſon of Cleomenes, whoſe genealogy, as well as that of all the Spartan kings, we have already related. Here a ſharp engagement took place, and many fell on both ſides, but the Megalopolitans left the field of battle victorious. Among others, too, that fell of the Lacedæmonians was Acrotatus, who therefore did not ſucceed his father in the royal authority.

But almoſt two ages after Ariſtodemus, Lydiades ſucceeded to the tyranny, who was of an obſcure family, but naturally ambitious; and, as he afterwards evinced, was a lover of his country. For he began his reign when but a young man; and as ſoon as he was capable of behaving with proper prudence, voluntarily reſigned the royal authority, though his government was in a ſtate of perfect ſecurity: and the Megalopolitans then joining themſelves to the Achaic council, he was ſo much approved by his own people, and all the Achaians, that his reputation was equal to that of Aratus. But now, for the third time, the Lacedæmonians attacked Megalopolis during the reign of

Agis

Agis the ſon of Eudamidas, who was of the other family, with an army much more numerous than before, when Acrotatus was their general. In this battle they ſlew the Megalopolitans who came out of their city to oppoſe them, and, placing ſtrong machines againſt the walls, ſo vehemently ſhook a tower that ſtood on that part of the wall which they attacked, that they expected the next day to be able to throw down the walls. The north wind, however, which had more than once aſſiſted the Greeks, was now beneficial to the Megalopolitans. For this wind, which daſhed many of the Perſian ſhips on the rocks of the promontory Sepias, threw down the machine of Agis, and by its violence and continuance entirely deſtroyed it. But this Agis, who was prevented by the north wind from taking Megalopolis, is the ſame perſon that took Pellene in Achaia, under the command of Aratus and the Sicyonians, and who afterwards fell in the battle at Mantinea.

Not long after this, Cleomenes the ſon of Leonidas violated the league which had been made with the Megalopolitans, and oppreſſed their city. But of the Megalopolitans, ſome fell fighting in the night for the defence of their country; among whom was Lydiades, who died nobly in this engagement: and nearly two parts of the people, as well ſoldiers as boys and women, fled with Philopœmen to Meſſenia. But the reſt were ſlain by Cleomenes after the city was taken. However, how the Megalopolitans recovered their dominions, and what they accompliſhed after their reſtoration, will be ſhewn by me in my account of Philopœmen. The Lacedæmonian people, indeed, were in no reſpect the cauſe of the calamity of the Megalopolitans; as the blame is entirely to be laid on Cleo-

Cleomenes, who changed the Lacedæmonian polity from a kingdom into a tyranny. But the boundaries between the Megalopolitans and the Heræenſes are, as I have before obſerved, about the fountains of the river Buphagus. This river was denominated from the hero Buphagus, who was the ſon of Iapetus and Thornax. The name of Thornax too is celebrated in the Laconic region: but they report that Buphagus was pierced with the arrows of Diana in the mountain Pholoe, in conſequence of daring to behave impiouſly towards the goddeſs.

CHAP. XXVIII.

On proceeding from the fountains of the river, you will arrive in the firſt place at Maratha; and afterwards at Gortys, which is now a village, but was formerly a city. In this place there is a temple of Æſculapius, of Pentelican ſtone; and a ſtatue of the god without a beard, and of Hygia, the work of Scopas. The natives aſſert, that a coat of mail and a ſpear were dedicated in the temple of Æſculapius by Alexander the ſon of Philip: and even at preſent a coat of mail and the point of a ſpear are to be ſeen in this temple. A river runs through Gortys, which near its fountains is called Lyſius, becauſe Jupiter was waſhed here as ſoon as he was born: but that part of the river which is at a greater diſtance from the fountains is called Gortynius, from the village Gortys. This river Gortynius affords the coldeſt water of all rivers: for in my opinion, the Iſter, Rhine, Hypanis, Boryſthenes, and other rivers whoſe waters are frozen in winter, ought rather

rather to be called Brumal, than cold; as theſe rivers flow through the earth for the greateſt part of the year covered with ſnow, and are ſurrounded with a cold air. But thoſe rivers that flow through temperate regions, and in ſummer refrigerate either by drinking or bathing in them, and are not even unfit for theſe purpoſes in winter—theſe rivers I do not denominate cold. The water however of the river Cydnus, which flows through the land of the Tarſenſes; of Melas, which flows through the Pamphylian Side; and of Ales at Colophon, which are celebrated for their coldneſs by poets—theſe I denominate cold. Gortynius however ſurpaſſes all theſe in coldneſs, eſpecially in ſummer. But its fountains are in Thiſoa, which borders on the Methydrienſes; and they call the confluence of the Alpheus and Gortynius, Rhæteæ.

Teuthis, which is now a village, but was formerly a city, is near to Thiſoa. In the Trojan war this place ſent a general whoſe name was Teuthis; but others call him Ornytus. While the Greeks were detained at Aulis by adverſe winds, a diſagreement aroſe between Teuthis and Agamemnon; and in conſequence of this, Teuthis, they ſay, was about to lead back his forces, but Minerva in the form of Melas the ſon of Ops oppoſed his deſign. Teuthis, however, through the violence of his anger at that time, pierced the thigh of the goddeſs with his ſpear, and led back his army from Aulis. But when he returned home the goddeſs appeared to him, and ſhewed him her wounded thigh. From that time Teuthis was ſeized with a deadly kind of conſumption: and the earth was barren in this part of Arcadia alone. Some time after, however, an oracle from Dodona admoniſhed them to appeaſe the goddeſs; in conſequence of which they made a ſtatue of Minerva,

with a wound in the thigh. This ſtatue I have ſeen with a purple bandage round its thigh. In Teuthis too there are temples of Venus and Diana. But in that road which leads from Gortys to Megalopolis, there is a ſepulchre of thoſe who died in the battle againſt Cleomenes. This ſepulchre the Megalopolitans call Paræbaſium, becauſe Cleomenes violated the league which had been made with them. After Paræbaſium there is a plain of ſixty ſtadia in extent: and on the right hand of the road there are ruins of the city Brenthe, and a river running through them, which at the diſtance of five ſtadia from hence pours itſelf into the Alpheus.

CHAP. XXIX.

AFTER you have paſſed over the Alpheus, you will arrive at a place called Trapezuntia, and the ruins of the city Trapezus. Proceeding from hence, on the left hand of the Alpheus you will ſee, not far from the river, a place called Bathos, in which every third year they celebrate the myſteries of the Great Goddeſſes. There is a fountain here which is denominated Olympias, the water of which flows only every other year: and fire aſcends near the fountain. The Arcadians report, that the battle between the giants and the gods was fought here, and not at Pellene in Thrace: in conſequence of which they ſacrifice here to lightning, ſtorms, and thunder. Homer, indeed, makes no mention in the Iliad of the giants: but in the Odyſſey he ſays, that the Læſtrygons, who reſembled *giants* and not men, aſſaulted the ſhips of Ulyſſes.

He alſo repreſents the king of the Phæacians ſaying, that the Phæacians dwelt near the gods as well as the Cyclops, and *the race of giants*. In theſe paſſages, therefore, he evinces that the giants were mortals, and not the offſpring of the gods. And this he ſhews ſtill more clearly in the following verſes:

> " Eurymedon's laſt hope who rul'd of old
> The race of giants, impious, proud and bold;
> Periſh'd the PEOPLE in unrighteous war,
> Periſh'd the prince, and left this only heir."

For moſt are of opinion, that by λαος or *people* in theſe verſes, Homer means the multitude of mankind.

But that the extremities of the giants were dragons, may be confuted by many arguments, and particularly by the following circumſtance: A Roman emperor once endeavoured to paſs with a fleet from the ſea to the city Antioch through the Syrian river Orontes, which pours itſelf into the ſea, not always through plains, but through ſhelving places, and with a precipitate courſe. Having therefore dug a moat with great labour and expence, he turned the river into it. But when the ancient channel of the river was dried up, an earthen urn was found in it more than eleven cubits in altitude; and in the urn there was the dead body of a man of the ſame magnitude with the urn. The deity of Claros told the Syrians who conſulted his oracle, that this was the body of Orontes, who was by birth an Indian. If indeed the earth at firſt, while it was yet wet, and full of moiſture, produced the firſt men, through the heat of the ſun, what region can be ſuppoſed to have been moiſt prior to India, or what part of the earth could produce larger men, than that country

which at preſent is the nurſe of beaſts ſo prodigiouſly large, and of ſuch wonderful ſhapes? But at the diſtance of about ten ſtadia from that place which is called Bathos, is the city Baſilis, which was built by Cypſelus, who gave his daughter in marriage to Creſphontes the ſon of Ariſtomachus. At preſent nothing but the ruins of Baſilis remain; and among theſe there is a temple of Eleuſinian Ceres. Proceeding from hence, when you have again croſſed the Alpheus you will arrive at Thocnia, which was denominated from Thocnus the ſon of Lycaon. This place is at preſent entirely deſtitute of inhabitants. Thocnus is ſaid to have built this city on a hill, near which the river Aminius flowing, pours itſelf into the Heliſſon: and not far from this the Heliſſon runs into the Alpheus.

CHAP. XXX.

WITH reſpect to the Heliſſon, it commences from a village of the ſame name, and from thence flows through the land of the Dipæenſes and the region Lycæatis, and in the third place runs through the city of the Megalopolitans, and pours itſelf into the Alpheus at the diſtance of about thirty ſtadia from the city. But near the city there is a temple of Neptune *Epoptas*, or *the Speculator*: but the head of the ſtatue alone remains. As the river Heliſſon too divides the city, juſt as the Euripi divide Cnidos and Mitylene, hence, on the right hand of the river, and near its more elevated parts, there is a forum towards the north, in which there is an incloſure of ſtones, and a temple of Lycean Jupiter, but without any entrance: for the contents of the temple immediately preſent themſelves

to

to the view. There are two altars here, and tables ſacred to the god, together with two eagles, and a ſtatue of Pan made of ſtone. This Pan is called Sinois from the nymph Sinoe, who together with other nymphs, and apart from them, is ſaid to have been the nurſe of Pan. Before the grove of this temple there is a brazen ſtatue of Apollo well worthy of inſpection, the magnitude of which is about twelve feet, and which was brought from villages belonging to the Phigaleans, for the purpoſe of contributing to the ornament of Megalopolis. But the place where this ſtatue is dedicated, was called from the firſt by the Phigaleans, Baſſæ. The appellation of the god attended the ſtatue from the Phigaleans to Megalopolis: but on what account Apollo came to be called Epicurius, I ſhall explain in my deſcription of the Phigalean affairs. On the right hand of this ſtatue of Apollo there is a ſtatue of no great magnitude of the Mother of the Gods: but nothing of the temple remains but the pillars. Before the temple too of the Mother of the Gods there is no longer any ſtatue: but the ſteps remain on which the ſtatues once ſtood. An elegy which is inſcribed on one of theſe ſteps, ſignifies that the ſtatue belonging to it was the image of Diophanes the ſon of Diæus, who firſt joined all Peloponneſus to the Achaic council. But the porch of the forum which is called Philippeon, was not raiſed by Philip the ſon of Amyntas: but it was ſo denominated by the Megalopolitans, in conſequence of their being in favour with the king.

Near this porch is the temple of Mercury Acaceſius, of which nothing but the ſtone roof remains. Another porch follows the Philippian porch, but which is not equal to it in magnitude. The Megalopolitans have in this place

ſix ancient buildings. In one of theſe there is a ſtatue of Epheſian Diana; and in another there is a brazen ſtatue of Pan, who is called Scolitas, of a cubit in magnitude. This laſt ſtatue was brought hither from a hill within the walls, which is likewiſe called Scolitas. From this hill water falls from a fountain into the Heliſſon. Behind theſe ancient buildings there is a temple of Fortune, and a ſtone ſtatue of the goddeſs of about five feet in dimenſions. But the porch, which they call *Myropolis*, or *the porch of perfumes*, is a part of the forum, and was built out of the ſpoils of the Lacedæmonians, who under the command of Acrotatus the ſon of Cleomenes were vanquiſhed by Ariſtodemus, who then tyrannized in Megalopolis. In the forum too of the Megalopolitans, and behind that incloſure which is dedicated to Lycean Jupiter, Polybius the ſon of Lycortas ſtands on a pillar. There is an inſcription on him which ſignifies that he wandered over every land and ſea, that he was the ally of the Romans, and that he cauſed their anger towards the Grecians to ceaſe. This Polybius wrote an account of the other tranſactions of the Romans, and of their war with the Carthaginians. In this hiſtory he relates the origin of the Carthaginian war, and how at laſt, but not without great danger, the Romans ended the war by means of Scipio Africanus, and ſubverted Carthage from its very foundations. Indeed, whatever the Roman general undertook through the advice of Polybius, was crowned with ſucceſs; but ſuch of his actions as were the reſult of opinions contrary to thoſe of Polybius, are ſaid to have been always unfortunate. Thoſe cities too which joined themſelves to the Achaians, found that Polybius was employed by the Romans as the founder of their polities, and the dictator of their laws.

laws. On the left hand of the ſtatue of Polybius there is a place of conſultation, which is called Bouleuterion. But that porch of the forum which is denominated Ariſtandrea is ſaid to have been built by Ariſtander, a native of this place. Very near this porch, and oppoſite to the eaſt, there is a temple of Jupiter the Saviour, which is on all ſides ſurrounded with pillars. A ſtatue of Megalopolis ſtands on the right hand of Jupiter, who ſits on a throne; and on his left hand there is a ſtatue of Diana the Saviour. Theſe ſtatues, which are of Pentelican ſtone, were made by the Athenians Cephiſodotus and Xenophon.

CHAP. XXXI.

BUT the other extremity of the porch, which extends towards the weſt, contains a ſacred incloſure of the Great Goddeſſes. Theſe Great Goddeſſes are, as I have ſhewn in my account of the Meſſenian affairs, Ceres and Proſerpine. But the Arcadians call Proſerpine *the Saviour*. Before the entrance of the temple there are ſtatues on baſes of Diana, Æſculapius, and Hygia. Of the Great Goddeſſes, the ſtatue of Ceres is entirely of ſtone: but that of the Saviour, in the part where ſhe is veiled, is wooden. The magnitude too of each ſtatue is fifteen feet. Before theſe ſtatues of Ceres and Proſerpine there are two ſmall virgins, clothed with garments reaching to their feet; and each has a baſket on her head full of flowers. Theſe are ſaid to be the daughters of Damaphon. Others however refer them to ſomething more divine: and, according to them, the two virgins are Minerva and Diana, gathering

flowers together with Proſerpine. Near Ceres too there is a ſtatue of Hercules, of a cubit in magnitude. Onomacritus in his poems ſays, that this Hercules is one of the Dactyli Idæi. There are beſides near Ceres two of the Seaſons, Pan with a pipe, and Apollo playing on a harp. There is an inſcription on theſe, which ſignifies that theſe rank among the firſt gods. Nymphs too are placed on a table, viz. a Naiad holding in her arms an infant Jupiter; Anthracia, an Arcadian nymph, holding a torch; Agno with a water-pot in one hand, and a bowl in the other; and Archiroe and Myrtoeſſa with water-pots, out of which the water is repreſented running. Within the incloſure there is a temple of Jupiter *Philius*, or *the guardian of friendſhip*, and a ſtatue reſembling Bacchus, which was made by the Argive Polycletus: for the god has buſkins inſtead of ſhoes; and in one hand holds a cup, and in the other a thyrſus. An eagle is repreſented perched on the thyrſus, though this particular does not correſpond with what is aſſerted of Bacchus.

Behind this temple there is a grove of trees, which is not large, and is ſurrounded with a wall, within which men are not permitted to enter. Before this grove there are ſtatues of Ceres and Proſerpine, each of which is about three feet in altitude. But within the incloſure there is a temple of the Great Goddeſſes and of Venus. And before the entrance to it there are ancient wooden ſtatues, viz. Juno, Apollo, and the Muſes. They ſay that theſe were brought from Trapezus. In the temple there is a wooden ſtatue of Mercury, and one of Venus, which were made by Damophon. The hands, face, and extremities of the feet of Venus are made of ſtone. The appellation too of *Mechanitis*, or *the artiſt*, is, as it appears to me, very

very properly given to the goddeſs; becauſe for the ſake of Venus and her works moſt of the operations of art take place, and words capable of effecting perſuaſion are deviſed. There are beſides ſtatues of men in this building, viz. of Callignotus, Mentas, Soſigenes, and Polus. Theſe men are ſaid to have been the firſt that inſtituted for the Megalopolitans the myſteries of the Great Goddeſſes, which are imitations of the things performed in Eleuſis. But within the incloſure there are ſtatues of a ſquare figure of the following gods: Hermes, who is called *Agetor*, or *the leader*: Apollo, Minerva, Neptune: and beſides theſe the Sun, under the appellation of the Saviour, and Hercules. There is a very large temple for theſe ſtatues: and in this temple they perform the myſteries of the Great Goddeſſes. On the right hand of this temple there is a temple of Ceres and Proſerpine, and a ſtone ſtatue about eight feet in altitude. Fillets gird the baſe of this ſtatue on all ſides. Women are permitted to enter into this temple at all times; but men only once every year. There is a gymnaſium too joining to the forum towards the weſt. But behind that porch, which they call the porch of Philip, there are two hills, but which do not riſe to a ſteep. On one of theſe there are ruins of a temple of Minerva Polias; and on the other there is a temple of Juno *the perfect*: but of this likewiſe nothing more than ruins remains. Under this laſt hill there is a fountain called Bathyllus, which contributes to the magnitude of the Heliſſon. And ſuch are the particulars which deſerve to be related in this part.

CHAP.

CHAP. XXXII.

BUT in that part of the city which is beyond the river, and is ſituated towards the weſt, there is a theatre the largeſt of any in Greece, and in it a fountain of ever-running water. Not far from this theatre the foundations of a Bouleuterion remain, which was raiſed for ſelect perſons choſen out of all the Arcadians. It is called from its builder Therſilia. Near it there is a houſe, which at preſent belongs to a private perſon, but which was at firſt built for Alexander the ſon of Philip. Before this houſe there is a ſtatue of Ammon, which reſembles the ſquare figures of Mercury, and which has the horns of a ram on its head. But the foundations alone remain, and theſe not many, of that temple which was raiſed in common to the Muſes, Apollo, and Mercury. One ſtatue of the Muſes is left, and a ſtatue of Apollo, which is faſhioned after the manner of the ſquare figures of Mercury. Nothing likewiſe remains of the temple of Venus but the front, in which there are three ſtatues: the firſt of theſe they call Celeſtial Venus; the ſecond Venus the popular; and the third is without a name. Not far from hence there is an altar of Mars, which is ſaid to have been raiſed to this god from the firſt. Above the temple of Venus there is a ſtadium, which reaches to the theatre: and there is a fountain here, which they conſider as ſacred to Bacchus.

In the other extremity of the ſtadium there is a temple of Bacchus, which they ſay was blaſted by lightning two ages prior to the preſent time; and of which not many ruins

ruins remain. But the temple common to Hercules and Mercury, which ſtood before the ſtadium, no longer exiſts; the altar which belonged to it alone remains. In this part of the city too there is a hill ſituated towards the eaſt, and on it a temple of Rural Diana, which was dedicated by Ariſtodemus. On the right hand of this temple there is a grove, and in it a temple of Æſculapius, which contains a ſtatue of the god, and a ſtatue of Hygia. On deſcending to a ſmall diſtance from hence, you will ſee ſtatues of gods made from ſquare ſtones, and who are called *Ergatai*, or *Operators*. Among theſe divinities are Minerva Ergane, and *Agyieus* Apollo, who is thus denominated from *preſiding over roads*. But with reſpect to Mercury, Hercules, and Lucina, employments are attributed to theſe from the verſes of Homer. For Mercury is the miniſter of Jupiter, and the leader of ſouls to Hades from the preſent life. Hercules accompliſhes many and difficult labours: and Lucina, according to the Iliad, takes care of pregnant women. Under this hill too there is another temple of the boy Æſculapius: and the ſtatue of the god, which is about a cubit in magnitude, is in an upright poſition. But the ſtatue of Apollo ſits on a throne, and is about ſix feet in altitude. Bones are to be ſeen in this place, ſurpaſſing in magnitude thoſe of a man, and which are ſaid to have been the bones of one of the giants, whom Oplodamas called to the aſſiſtance of Rhea: of which affair I ſhall hereafter make mention. Near this temple there is a fountain, the water of which is received by the Heliſſon.

CHAP.

CHAP. XXXIII.

MEGALOPOLIS, indeed, which was built by the Arcadians with the utmoſt alacrity, and which raiſed among the Greeks the greateſt hopes of its proſperity, having loſt all its ornaments, and its ancient felicity, is now for the moſt part a heap of ruins. But this I by no means wonder at, as I know that a divine power is always deſirous of producing ſomething new, and that Fortune in a ſimilar manner changes alike things ſtrong, and things imbecil, ſuch as are riſing into exiſtence, and ſuch as are verging to decay; and that ſhe hurries them along through the force of powerful neceſſity. For Mycenæ, which in the times of the Trojan war ruled over all Greece, and Ninus, which was the royal city of the Aſſyrians, are now no more. In Bœotia, too, Thebes, which at one time was the firſt in dignity of all the Grecian cities, is now reduced to a tower, and has but few inhabitants. So again, the cities which formerly ſurpaſſed all others in wealth, ſuch as the Egyptian Thebes, and the Minyean Orchomenus, are now inferior to the moderate fortune of a private man. Delos, too, which was once the common emporium of the Greeks, is now ſo fallen, that if the guard of the temple ſent by the Athenians was removed, it would be deſerted of inhabitants. All that remains of Babylon is the temple of Belus and the walls of the city; of Babylon, a greater city than which the ſun formerly did not any where behold: and in like manner nothing of Tiryntha an Argolic city remains but the walls. All theſe the dæmon has reduced to nothing. On the contrary, the city of Alexander in Egypt, and

and the city of Seleucus, near the river Orontes, which were but raiſed as it were yeſterday, have arrived at ſuch a degree of power and felicity, that Fortune ſeems to have received them into her embraces. The goddeſs, however, has in my time exhibited a much greater and more wonderful ſpecimen of the calamity and proſperity of cities, than the preceding inſtances afford. For there was an iſland Chryſe, at no great diſtance by ſea from Lemnos; and they ſay, that in this iſland the misfortune happened to Philoctetes from the hydra. The waves have overwhelmed this iſland, ſo that it has entirely diſappeared, being merged in the profundities of the ſea. But there is now an iſland called Hiera, which at that time had no exiſtence. Thus fortuitous are human affairs, and by no means ſtable and ſure.

CHAP. XXXIV.

ON proceeding from Megalopolis to Meſſenia, at the diſtance of about ſeven ſtadia, you will ſee on the left hand of the public road a temple of the goddeſſes who, as well as the place about the temple, are called *Maniai*. It appears to me, that this is an appellation of the Furies: and they ſay, that Oreſtes became inſane in this place on account of the murder of his mother. Not far from this temple there is a ſmall heap of earth, upon which there is a finger of ſtone: and hence this maſs of earth is called *the monument of the finger*. They farther report, that Oreſtes, during his inſanity in this place, cut off one of his fingers. Contiguous to this monument there is a place

place called Ace, becauſe Oreſtes found in it the cure of his malady. There is alſo a temple here of the Furies. They ſay, that when Oreſtes was firſt ſeized with inſanity, theſe goddeſſes appeared to him perfectly black; but that when he had cut off his finger, they again preſented themſelves before him entirely white; and that by beholding them, he recovered the uſe of his underſtanding. They add, that in conſequence of this he performed funeral rites to them, under a black appearance, in order to avert their anger: but that he ſacrificed to them under a white appearance. When they ſacrifice too, to the Furies, they alſo ſacrifice to the Graces. Near Ace there is another temple, which they call Tonſtrina, becauſe Oreſtes, as ſoon as he was within the temple, ſhaved off his hair. But ſuch of the Peloponneſians as apply themſelves to ancient affairs affirm, that theſe things happened to Oreſtes in Arcadia, in conſequence of the Furies puniſhing him for the murder of his mother, before he was judged in the Areopagus. They add, that his accuſer was not Tyndareus, becauſe he was not at that time among the living, but Perilaus, the couſin of Clytemneſtra. For Perilaus was the ſon of Icarius, who had daughters after Perilaus was born. From the Mantinenſes there is a road of about fifteen ſtadia in length, which leads to Alpheus: and in this road the river Gatheatas pours itſelf into the Alpheus; though, prior to this, the river Carnion flows into the Gatheatas. But the fountains of the Carnion are in Æpytis, under the temple of Apollo Cereatas: and thoſe of Gatheatas are in Cromitis in Gatheæ. This village Cromitis is about forty ſtadia beyond the Alpheus, and contains the veſtiges of the city Cromon, which is now almoſt aboliſhed.

abolished. But a place called Nymphas is at about the distance of twenty stadia from Cromon. It is well watered, and full of trees. From hence, at the distance of twenty stadia, you will arrive at Hermæum, which contains the boundaries between the Messenians and the Megalopolitans; and in which there is a Mercury standing on a pillar.

CHAP. XXXV.

AND such are the particulars in the road to Messene: but the other road leads to Carnasium, a town of the Messenians. Proceeding along this road, you will first of all arrive at the Alpheus; and at that part in which Mallus and Syrus, uniting their streams, pour themselves into the Alpheus. From thence, Mallus flowing on your right hand, at the distance of thirty stadia, after you have crossed the river, you will ascend near its extremity, through a steep path, to a place called Phædria. Hermæum is distant from Phædria about fifteen stadia, and is situated near the temple of Despoina. These two places are the boundaries between the Messenians and Megalopolitans; and they contain small statues of Despoina and Ceres, Mercury and Hercules. It appears to me too, that the wooden statue of Hercules, which was made by Dædalus, formerly stood in the confines of Messenia and the Arcadian land. But the road from Megalopolis to Lacedæmon leads to the river Alpheus, and is about thirty stadia in length. From hence you will arrive at the river Thius, which falls into the Alpheus. Leaving, therefore, Thius on your left hand,

at

at the diſtance of forty ſtadia you will arrive at Phalæſiæ, which is diſtant twenty ſtadia from the temple of Mercury, near Belemina. The Arcadians aſſert, that Belemina formerly belonged to them, and that it was cut off from the Lacedæmonians. They appear, however, to me to ſpeak improbably, both for other reaſons, and particularly becauſe the Thebans would not have neglected the Arcadians, if they had thought Belemina was their natural right. But there are roads from Megalopolis and to certain places within Arcadia. The firſt of theſe is to Methydrium, and is one hundred and eighty ſtadia in length: the ſecond is to Scia, is not far from Megalopolis, and is thirteen ſtadia in length. This place contains the ruins of a temple of Diana Sciadis. This temple is ſaid to have been raiſed by Ariſtodemus when he tyrannized over the Arcadians.

From hence, at the diſtance of ten ſtadia, ſome few remains are to be ſeen of the city Chariſiæ: and a road of ten ſtadia in length leads from thence to Tricolini, which was once a city. At preſent there is a temple of Neptune on a hill in this place, in which there is a ſquare ſtatue: and there is a grove of trees round the temple. They ſay that this city was built by the ſons of Lycaon. Zoetion too, which is diſtant from Tricolini about fifteen ſtadia, and which does not lie in a ſtraight direction, but on the left hand, as you proceed from Tricolini, is ſaid to have been built by Zoeteus. Paroreus, the younger ſon of Tricolinus, built Paroria, which is diſtant from Zoetion about ten ſtadia. Both theſe are at preſent deſolate places. However, in Zoetion the temples of Ceres and Diana remain. There are alſo other ruins of cities: of Thyræum, which is diſtant from

Paroria

Paroria about fifteen ſtadia; and of Hypſus, which is ſituated on a mountain above the plain, and which as well as the city is called Hypſus. But the country between Thyræum and Tricoloni is wholly mountainous, and abounds with wild beaſts. We have above ſhewn that Thyræus and Hypſus were the ſons of Lycaon. On the right hand of Tricoloni there is a ſteep road to a fountain, which is called *Cruni*, or *an aqueduct*. At the diſtance of thirty ſtadia from Cruni is the tomb of Calliſto. This tomb is a heap of earth, ſurrounded with many barren and many fertile trees. On its ſummit there is a temple of Diana, who is called Calliſte. But it appears to me, that Pamphus, learning this name from the Arcadians, was the firſt poet that called Diana, Calliſte. At the diſtance of twenty-five ſtadia from hence, but of one hundred from Tricoloni, towards Heliſſon, and in a right line from Methydrium (for this place belonging to Tricoloni is yet left) is a place called Anemoſa, and a mountain Phalanthum. On this mountain are the ruins of the city Phalanthum. They ſay that Phalanthus was the ſon of Agelaus, and the grandſon of Stymphelus. Under this mountain there is a plain called Palus; and near it is the town Schœnus, which was denominated from one Schœneus a Bœotian. But if this Schœneus ever dwelt in Arcadia, it may be inferred, that the places for running, which are called the curricula of Atalanta, and which are near the town Schœnus, were denominated from the daughter of Schœneus. It appears to me, that formerly there were other towns after theſe: and it is univerſally agreed, that all theſe places belong to the Arcadians.

CHAP. XXXVI.

METHYDRIUM, however, of all the above Arcadian towns, is alone left at preſent. To this town, from Tricoloni, there is a road of one hundred and thirty-ſeven ſtadia in length. But it was called Methydrium, becauſe Orchomenus formerly built it on a high hill, between the rivers Malœtas and Mylaon. The Methydrienſes, indeed, before they belonged to the Megalopolitans, had their victors in the Olympic games. But in Methydrium there is a temple of Equeſtrian Neptune, by the river Mylaon: and the mountain which is called *Thaumaſios*, or *the admirable*, is ſituated above the river Moloſſus. According to the Methydrienſes, Rhea, when ſhe was pregnant with Jupiter, came to this mountain, having called Hoplodamus, and the other giants who were his aſſociates, to attend her in order to prevent Saturn from offering any violence to her. And they confeſs, indeed, that Rhea was delivered in a certain part of Lycæus; but they aſſert, that the deception reſpecting Saturn, and the ſubſtituting a ſtone inſtead of the infant Jupiter, as related by the Greeks, happened in this mountain. Near the ſummit of the mountain is the cavern of Rhea, into which none are permitted to enter, except the prieſteſſes of the goddeſs. At the diſtance too of thirty ſtadia from Methydrium is the fountain Nymphaſia: and the boundaries between the Orchomenians, the Caphyates, and the Megalopolitans, are as many ſtadia diſtant from the Nymphaſia. But there is a road for the Megalopolitans, through

through the gates to Helos as they are called, to Mænalus; and this road is near the river Heliſſon. On the left hand of this road there is a temple of *the Good God*. If, indeed, the gods are the ſources of good to mankind, and Jupiter is the ſupreme god, it will be agreeable to reaſon to conclude, that this is an appellation of Jupiter.

On proceeding to no great diſtance from hence, you will ſee a heap of earth, which is the tomb of Ariſtodemus, who, during his tyranny, did not even obtain the appellation of a good tyrant. There is alſo a temple here of *Inventive Minerva*, who was ſo called becauſe ſhe invented all arts and counſels. On the right hand of the road there is an altar, dedicated to Boreas, to whom the Megalopolitans ſacrifice every year; nor do they pay greater honours to any other divinity, becauſe this deity preſerved them from the Lacedæmonians and Agis. After this, the ſepulchre of Oicles, the father of Amphiaraus, will preſent itſelf to your view; if, indeed, he died in Arcadia, and not during his expedition with Hercules againſt Laomedon. Near this there is a temple of Ceres in Helos, as it is called, together with a grove, at the diſtance of about five ſtadia from the city. Women alone are permitted to enter into this temple. At the diſtance of thirty ſtadia from hence there is a maſs of earth, which is called Paliſcius: and on proceeding from Paliſcius, and leaving the river Elaphus on the left hand, which is not a perpetually-running ſtream, at the diſtance of about twenty ſtadia, you will arrive at the ruins of Peræatheus, among which a temple of Pan remains. But if you paſs over the torrent, you will arrive in a ſtraight line at a plain, which is diſtant from the river about fifteen

ſtadia; and leaving this you will arrive at a mountain, which, as well as the plain, is called Mænalus. At the bottom of this mountain are the veſtiges of the city Lycoa, together with a temple and brazen ſtatue of Diana Lycoatis.

In the ſouthern part of the mountain there was formerly a city called Sumatia. In this mountain too there is a place which is denominated Trivia, in which the bones of Arcas, the ſon of Calliſto, lie buried, being brought hither by the Mantinenſes, by order of the Delphic oracle. The ruins of Mænalus, and of a temple of Minerva, yet remain: and beſides theſe, there is a ſtadium for the conteſts of the athletæ, and another for horſe-races. They are of opinion, that the mountain Mænalus is particularly ſacred to Pan: and hence the inhabitants affirm, that they have heard Pan playing on his pipe. Between the temple of Deſpoina and the city of the Megalopolitans there is a diſtance of forty ſtadia: at about half this diſtance the river Alpheus flows along. At the diſtance of two ſtadia from the Alpheus are the ruins of Macareæ: and ſeven ſtadia from hence are the ruins of Daſeæ. The hill too called Acaceſius is juſt at the ſame diſtance from Daſeæ. The city Acaceſium once ſtood under this hill: and upon the hill there is even at preſent a ſtone ſtatue of Mercury Acaceſius. The Arcadians aſſert, that Mercury, when a boy, was educated in this place; and that Acacus, the ſon of Lycaon, was his nurſe. The Thebans, however, diſſent from the Arcadians in this particular; and the Tanagræi again from the Thebans. At the diſtance of four ſtadia from Acaceſius is the temple of Deſpoina. In this place, the firſt temple of Diana

Hegemone,

Hegemone, or *the leader*, that was ever ſeen, ſtands. The ſtatue of the goddeſs is of braſs, and holds a torch; and its magnitude is about ſix feet.

CHAP. XXXVII.

FROM hence there is an entrance to the ſacred incloſure of Deſpoina. But as you proceed to the temple, there is a porch on the right hand, and in the wall of it there are ſtatues made of white ſtone. In one part of the wall are the Fates, and Jupiter *Moiragetes*, or *the leader of the Fates*: but in another part there is a Hercules taking away a tripod from Apollo. The particulars which I have heard reſpecting theſe, I ſhall relate in that part of the hiſtory of the Phocenſes which pertains to the Delphi. In the porch near the temple of Deſpoina, between the above-mentioned images, there is a table, in which the particulars belonging to the myſteries are painted. Nymphs in the third place, and Pans, are between the images: and in the fourth place there is Polybius the ſon of Lycortas. An inſcription on him ſignifies, that Greece would not from the firſt have been moleſted, if it had followed the counſels of Polybius, and that now they were afflicted, he was their helper. Before the temple there is an altar to Ceres, another to Deſpoina, and a third to the great Mother of the Gods. The ſtatues of Deſpoina and Ceres, and the throne on which they ſit, as likewiſe the baſis under their feet, are all but one ſtone. For neither their garments, nor the ornaments of the throne, are formed from another ſtone, faſtened to the former with iron and

glue, but all conſiſt of one ſtone. Nor was this ſtone brought hither from ſome other place; but they ſay, that it was found by digging up the earth within the incloſure, in conſequence of a viſion in a dream. But the magnitude of each of the ſtatues appears to be nearly that of the Mother of the Gods at Athens. Theſe, too, are the works of Damophon. Ceres holds a torch in her right hand, but ſhe extends her other hand to Deſpoina. But Deſpoina holds a ſceptre, and that which is called a ciſta on her knees; and her right hand is on the ciſta. By the ſide of the throne, Diana ſtands clothed in a ſtag's hide, and with a quiver hanging from her ſhoulders: but in one of her hands ſhe holds a lamp, and in the other two dragons. A dog fit for hunting ſtands by the ſide of Diana. But near the ſtatue of Diana, Anytus ſtands, repreſenting a man in armour.

Thoſe who live about the temple ſay, that Deſpoina was educated by Anytus, and that he was one of the Titans. Homer, indeed, was the firſt poet that introduced the Titans into his verſes; and according to him they are ſubtartarean gods. The verſes about them are in the oath of Juno. But Onomacritus, receiving the name of the Titans from Homer, inſtituted the orgies of Bacchus, and makes the Titans to be the authors of the ſufferings of Bacchus. And ſuch are the particulars about Anytus which are circulated by the Arcadians. But Æſchylus the ſon of Euphorion taught the Greeks, from the traditions of the Egyptians, that Diana is the daughter of Ceres, and not of Latona. With reſpect to the Curetes (for theſe are carved under the ſtatues), and the Corybantes who are carved under the baſis, I ſhall deſignedly omit all the particulars belonging to them. The Arcadians bring into this

this temple, the fruit of all mild trees except the pomegranate. On departing from the temple, through the paſſage on the right hand, there is a mirror fitted into the wall. Whoever looks into this mirror will at firſt either perceive himſelf but very obſcurely, or behold nothing at all: but he will very clearly behold the ſtatues of the goddeſſes, and the throne. Near the temple of Deſpoina, on aſcending a little, you will perceive, on the right hand, that which is called the *Megaron*, or *the magnificent abode*. They celebrate the myſteries here: and the Arcadians ſacrifice in it to Deſpoina many victims in a very unſparing manner. Every one, too, ſacrifices according to his poſſeſſions. But they do not cut the throats of the victims, as in other ſacrifices, but every one cuts off the limb which he firſt happens to meet with.

The Arcadians, too, venerate Deſpoina above all the divinities, and aſſert that ſhe is the daughter of Neptune and Ceres, and is called Deſpoina by the multitude, juſt as the offſpring of Jupiter and Ceres is generally called *Core*, though her proper name is *Perſephone*, which is uſurped by Homer, and prior to him by Pamphus. But I am afraid of diſcloſing the name of Deſpoina to the uninitiated. Above the building called Megaron there is a grove ſacred to Deſpoina, which is ſurrounded with a wall of ſtone. Within this grove there are, among other trees, olives and oaks, which grow from one root; and this is not the reſult of agricultural ſkill. Above the grove there is a temple of Equeſtrian Neptune, he being the father of Deſpoina; and there are altars of other gods. On the laſt of theſe altars there is an inſcription, which indicates that this altar is common to all the gods. From hence, through a pair of ſtairs, you aſcend to the temple of

Pan. There is a porch adjacent to the temple: and a ſtatue is in the porch, but not of large dimenſions. Pan, in the ſame manner as the moſt powerful gods, crowns the prayers of mortals with ſucceſs, and inflicts juſt puniſhments on the unworthy. A fire, which is never ſuffered to be extinguiſhed, burns in honour of Pan. It is alſo ſaid, that in more ancient times this god gave oracles, and that his propheteſs was the Nymph Erato, who was married to Arcas, the ſon of Calliſto: and they relate of this nymph the particulars which we have juſt now mentioned. In the ſame place, too, there is an altar of Mars: and within the temple there are two ſtatues of Venus, one of white ſtone, and the other, which is more ancient, of wood. In a ſimilar manner, there are wooden ſtatues of Apollo and Minerva: and there is a temple raiſed in honour of Minerva.

CHAP. XXXVIII.

A LITTLE above this place is the incloſure of Lycoſura, which does not contain many inhabitants. Lycoſura, indeed, is certainly the moſt ancient of all the cities which are either contained on the continent or in iſlands: and this was the firſt that the ſun beheld. Hence, from this city, men learnt how to build other cities. But on the left hand of the temple of Deſpoina is the mountain Lycæum, which they call Olympus; and by others of the Arcadians it is denominated *the ſacred ſummit*. They ſay that Jupiter was educated on this mountain: and there is a place in the mountain, which is called Cretea, and which is on the left hand of the grove Parrhaſius,

lius, which is ſacred to Apollo. The Arcadians contend, in oppoſition to the Cretans, that this was the place in which Jupiter was nurſed, and not the iſland Crete. They ſay, too, that the names of the nymphs by whom Jupiter was nurſed, were, Thiſoa, Neda, and Agno. And from Thiſoa, indeed, a city was formerly denominated in Parrhaſia: but the village Thiſoa is now a part of Megalopolis. A river is called by the name of Neda: and a fountain in the mountain Lycæus, which produces water in winter and ſummer, like the river Iſter, is called by the name of Agno. If it ever happens that the ground is dry, through long-continued heat, and in conſequence of this, ſeeds in the earth, and trees, are deſtroyed, then the prieſt of Lycæan Jupiter, praying near this water, and ſacrificing ſuch particulars as are inſtituted by law, extends a branch of an oak over the ſurface, but does not merge it in the depth of the fountain. The water being moved in conſequence of this, a vapour reſembling a dark miſt aſcends from the fountain; ſhortly after a black cloud ariſes: and laſtly, this being followed by other clouds, cauſes rain to fall on the earth, agreeably to the wiſhes of the Arcadians.

In Lycæus too there is a temple of Pan, which is ſurrounded with a grove of trees, a hippodrome, and with a ſtadium before the hippodrome. The Lupercalia were from the firſt celebrated in this place. Here too there are the baſes of certain ſtatues, the ſtatues themſelves being removed. An elegy on one of theſe baſes ſignifies, that the ſtatue which belonged to it was the image of Aſtyanax, who derived his origin from Arcas. But the mountain Lycæus, among other wonderful particulars with which it abounds, has the following: There is a grove in it of Lycæan Jupiter,

Jupiter, into which men are not permitted to enter. If any one however, deſpiſing the law, enters into it, he is ſure to die within the ſpace of a year after. They farther report, that both men and beaſts which happen to come into this place, caſt no ſhadow from their bodies; and on this account the huntſman is not willing to purſue beaſts that fly into this grove; but waiting on the outſide, and perceiving the beaſt, he does not behold any ſhadow from his body. Indeed, in that part of the year in which the ſun is in Cancer, there is no ſhadow either from trees or animals in Syene, a city near Æthiopia. But in this grove of the mountain Lycæus, this circumſtance reſpecting ſhadows takes place perpetually, and during every ſeaſon of the year. On the higheſt ſummit too of this mountain there is a heap of earth, which forms an altar of Lycæan Jupiter, and from which the greateſt part of Peloponneſus may be ſeen. Before this altar there are two pillars which ſtand towards the eaſt: and on them there are golden eagles of very ancient workmanſhip. Upon this altar they ſacrifice in an arcane manner to Lycæan Jupiter. I was not permitted to inveſtigate this ſacrifice accurately; wherefore *let theſe things remain as they are, and as they were from the beginning.*

In that part of the mountain which is ſituated towards the eaſt there is a temple of Apollo, who is called Parrhaſius: they likewiſe denominate him Pythius. They celebrate a feſtival in honour of this god every year, and during the feſtival ſacrifice a boar to Apollo Epicurius in the forum. After they have ſacrificed here, they immediately carry the victim to the temple of Parrhaſian Apollo, marching to the ſound of the pipe, and with ſolemn pomp. Here cutting off the thighs of the victim they burn them,

and

and conſume the entrails in the ſame place. And ſuch is the mode of ſacrifice which they think proper to adopt. But in that part of the mountain which looks towards the north there is a place called Thiſoaia. The inhabitants of this place principally venerate the nymph Thiſoa. Theſe rivers too flow through Thiſoaia into the Alpheus, viz. Mylaon, Nus, Achelous, Celadus, and Naphilus. There are likewiſe two other rivers of the ſame name with the Arcadian Achelous, but much more illuſtrious. One of theſe, which runs to the Echinades, through the land of the Acarnanians and Ætolians, is called by Homer in the Iliad the Prince of Rivers: but the other, which flows from the mountain Sipylum, is mentioned by the ſame poet, together with the mountain, in that part where he relates the calamities of Niobe. There is a third river too of the name of Achelous, which flows about the mountain Lycæus. The mountains called Nomii are on the right hand of Lycoſura; and there is a temple in them of Nomian Pan. They call this place *Melpea*, becauſe, ſay they, Pan firſt diſcovered here the *melody* of the pipe. But the mountains were called *Nomii*, from the *paſtures* of Pan, as may be eaſily conjectured by any one. The Arcadians however ſay, that they were thus denominated from the name of a certain nymph.

CHAP. XXXIX.

NEAR Lycoſura, and towards the weſt, the river Plataniſton flows. He who is going to Phigalia muſt neceſſarily croſs this river. But after the Plataniſton there is an aſcent which is about, or however not much more than

than thirty ſtadia. But the particulars reſpecting Phigalus the ſon of Lycaon (for he was the firſt that built the city Phigalia), and how ſome time after the city was denominated from Phialus the ſon of Bucolion, and again recovered its priſtine appellation, we have already related. Other reports likewiſe are circulated, but which do not deſerve to be credited: for ſome ſay that Phigalus ſprung from the earth, and that he was not the ſon of Lycaon; and others ſay that Phigalia was one of the nymphs called Dryades. But when the Lacedæmonians warred on the Arcadians, and led an army againſt Phigalia, they vanquiſhed the natives; and having nearly taken the walls which they beſieged, the Phigalenſes fled, and the Lacedæmonians conſented to their flight on certain conditions. Phigalia therefore was taken, and deſerted of its inhabitants, when Miltiades was the Athenian archon, and in the ſecond year of the thirtieth Olympiad, in which Chionis Lacon was the third time victorious.

But ſuch of the Phigalenſes as eſcaped in this battle thought proper to conſult the oracle of the Delphic Apollo, reſpecting their re-eſtabliſhment in Phigalia: and the Pythian deity anſwered them, that if they endeavoured to return to Phigalia by themſelves alone, they would not ſucceed in their attempt; but that if they took a hundred choſen men from Oreſthaſion, theſe hundred would fall in battle, but they would by their means recover Phigalia. The Oreſthaſians, therefore, as ſoon as they underſtood the anſwer of the oracle, endeavoured to rival each other in contending to be choſen on this occaſion, and to partake of the expedition againſt Phigalia; and when they encountered the Lacedæmonian guard, in every reſpect verified the prediction of the oracle: for they died fighting

ing valiantly; and having driven away the Spartans, though with the loſs of their own lives, reſtored the Phigalenſes to their country. But Phigalia is ſituated on a ſteep eminence, and the greater part of the wall is built under the rocks. However, when you have aſcended this eminence, you will arrive at a ſmooth ſurface, in which there is a temple of Diana the Saviour, and a ſtone ſtatue of the goddeſs in an upright poſition. From this temple they ſend a ſolemn pomp after the manner of their anceſtors. But in the gymnaſium there is a ſtatue of Mercury reſembling a man clothed. This ſtatue however does not end in feet, but in a ſquare figure. There is alſo a temple here of Bacchus, who is called by the natives Acratophoros. The inferior parts of this ſtatue cannot be ſeen, on account of the laurel and ivy leaves with which they are covered. But thoſe parts of the ſtatue which are viſible, ſhine in conſequence of being rubbed over with cinnabar: and cinnabar is ſaid to be found by the Iberians together with gold.

CHAP. XL.

IN the forum of the Phigalenſes there is a ſtatue of the pancratiaſt Arrhachion, which is in other reſpects ancient, and particularly as to its figure. The feet are at no great diſtance from each other; and the hands adhere to the ſides, and reach as far as to the hips. This ſtatue is made of ſtone: and they ſay, that there was an inſcription on it, which has become obliterated by time. Arrhachion was twice victorious in the Olympic games prior to the

fifty-fourth Olympiad: and theſe victories were obtained, as well by the juſt deciſions of the preſidents of the games, as by the virtue of Arrhachion. For as he was contending for the olive crown with the only antagoniſt that was left, his antagoniſt endeavoured to prevent him from gaining the victory, by entangling him with his feet, and graſping his neck with his hands. But Arrhachion broke one of his adverſary's toes; and at the very moment that he expired, being ſtrangled to death, his adverſary through the pain of his broken toe fell to the ground. The Eleans therefore crowned, and proclaimed the dead body of Arrhachion victorious. I know, too, that a ſimilar judgment was paſſed by the Argives upon Creugas the Epidamnian pugiliſt. For the Argives crowned his dead body in the Nemean games, becauſe his adverſary Damoxenus the Syracuſan violated the compact which had been formed between them. For previous to their contending with each other, they had agreed in the hearing of all the ſpectators, to receive each other's blows on one ſide only: and at that time pugiliſts had not a ſharp leather thong tied about the wriſt of each of their hands, but they fought with thongs made of a bull's hide, which were platted together by a certain ancient art, and bound under the hollow of their hands. Theſe thongs they called Meilichai, which being bound in this manner left the fingers naked. Creugas therefore firſt wounded Damoxenus on the head; and then Damoxenus ordered Creugas to keep his hand unmoved. This he accordingly did, and Damoxenus with his fingers ſtretched out ſtruck Creugas on the ſide: and ſuch was the hardneſs of his nails and the violence of the blow, that his hand pierced his ſide, ſeized on his bowels, and drawing them outwards gave inſtant

inſtant death to Creugas. But the Argives drove Damoxenus out of the ſtadium, becauſe he had tranſgreſſed the compact, by ſtriking his adverſary with many blows inſtead of one. They gave therefore the victory to dead Creugas, and made a ſtatue of him in Argos, which is even at preſent to be ſeen in the temple of Lycæan Apollo.

CHAP. XLI.

IN the forum of the Phigalenſes there is a common ſepulchre of that choſen band of Oreſthaſians which we have mentioned before: and to theſe, as to heroes, they perform funeral ſacrifices every year. But the river which is called Lymax pours itſelf into the Neda, and flows near Phigalia. They ſay that this name was given to the river, on account of the purifications of Rhea. For as ſoon as the goddeſs was delivered of Jupiter, the nymphs purified her from the pollution attending delivery, and threw the ſordes into this river. Homer confirms the truth of this account, when he ſays that the Greeks purified themſelves from the corruption of a peſtilence, and threw the dregs into the ſea. But the fountains of Neda are in the mountain Cerauſius, which is a part of Lycæus. In that part too of Neda, which is neareſt the city of the Phigalenſes, boys cut off their hair as a ſacrifice to the river. And thoſe parts of Neda which are near the ſea are full of ſmall ſhips. But the Mæander flows with the moſt winding ſtream of any river that we are acquainted with, bending itſelf upwards, and again pouring along in numerous windings. The ſecond to this in the obliquity of its ſtream is the

Neda.

Neda. At the diſtance of about twelve ſtadia beyond Phigalia there are hot baths: and the Lymax falls into the Neda not far from theſe. Where theſe ſtreams meet there is a temple of Eurynome, holy from ancient inſtitutions, and which is difficult of acceſs, through the roughneſs of the place in which it ſtands. About this temple there are many cypreſs-trees, which are likewiſe cloſe to each other. The common people of the Phigalenſes believe that Eurynome is an appellation of Diana: but ſuch as are curious in inveſtigating antiquities ſay, that Eurynome is the daughter of Ocean, of whom alſo Homer makes mention in the Iliad, and ſays that Vulcan received her together with Thetis. On one day in every year they open the temple of Eurynome; but they do not open it at any other time. On that day they ſacrifice to her both publicly and privately. I had not however an opportunity of being preſent when it was opened, nor could I ſee the ſtatue of Eurynome. I have heard the Phigalenſes ſay, that the ſtatue is bound with golden chains, and that it reſembles a woman as far as to the top of the thighs, but that the remaining parts reſemble thoſe of a fiſh. A figure of this kind, therefore, cannot with any probability be aſcribed to Diana.

Phigalia too is ſurrounded with mountains; on the left hand by Cotylion, and on the right by the mountain Elaion. The mountain Cotylion is about forty ſtadia diſtant from the city. In it there is a place called Baſſæ, and a temple of Apollo *the helper*, the roof of which is of ſtone. This temple ſurpaſſes all the temples in Peloponneſus, except that which is in Tegea, for the beauty of the ſtone from which the roof is built, and the ſymmetry of its conſtruction. But Apollo was thus denominated, becauſe

becauſe he gave them aſſiſtance when they were afflicted with a peſtilence; juſt as among the Athenians he is called *Alexicacos*, becauſe he averted from them a peſtilent diſeaſe. The Phigalenſes, however, did not experience the favour of the god in the war between the Peloponneſians and Athenians, nor indeed at any other time than this. This is evinced by both theſe appellations of Apollo, which have a ſimilitude of ſignification; and Ictinus, the architect of the temple of Phigalia, was contemporary with Pericles, and built the Parthenon for the Athenians. But I have before ſhewn that this ſtatue of Apollo is in the forum of the Megalopolitans. In Cotylion there is a fountain: and the hiſtorian, who ſays that the river Limax commences from this fountain, relates what he has neither himſelf beheld, nor even has heard from thoſe that have ſeen the fountain. For I have both ſeen the river, and water flowing in no great abundance from the fountain in Cotylion: and this water entirely diſappears under the ground, within a ſmall diſtance from the fountain. It did not however occur to me, to inveſtigate in what part of Arcadia the fountain of Lymax is contained. Above the temple of Apollo the helper there is a place called Cotylon, and in it a temple of Venus without a roof, and a ſtatue of the goddeſs.

CHAP. XLII.

BUT the other mountain Elaion is about thirty ſtadia diſtant from Phigalia. Here there is a ſacred cavern of Ceres *the black*. And the particulars, indeed, which are reported by the Thelpuſians of the connection of Nep-

tune with Ceres, agree with the relations of the Phigalenſes in this particular. The Phigalenſes, however, do not ſay that Ceres was delivered of a horſe, but they report, that ſhe brought forth that divinity who is called by the Arcadians Deſpoina; that ſhe aſſumed a black garment, both on account of her anger towards Neptune, and her grief for the raviſhment of Proſerpine; and that ſhe came to this cavern, and concealed herſelf in it for ſome time. When therefore all the fruits of the earth were corrupted, and a great part of the human race was deſtroyed by famine, the retreat of Ceres was concealed from all the other gods; but Pan coming to Arcadia, and wandering upon different mountains, at laſt met with Ceres on the mountain Elaion in this figure, and thus clothed. But Jupiter underſtanding this from Pan, ſent the Parcæ to Ceres, who at length was perſuaded by them to lay aſide her anger, and baniſh her grief. The Phigalenſes further report, that they conſidered this cavern as ſacred to Ceres on this account, and that they dedicated to her a wooden ſtatue, which was made in the following manner: The figure of a woman in every other part except the head, was repreſented ſitting on a rock; but ſhe had the head and mane of a horſe, and the images of dragons and other wild beaſts were repreſented as naturally belonging to her head. A garment with which ſhe was clothed, reached to the extremities of her feet; and in one of her hands ſhe held a dolphin, and in the other a dove. Why the ſtatue was made after this manner, will be obvious to a man who is not deſtitue of ſagacity, and who is endued with a good memory. But they ſay that ſhe was called *black*, becauſe ſhe clothed herſelf in a black garment. They cannot however tell either the name

of

of the perſon by whom the ſtatue was made, or in what manner it was deſtroyed by fire.

But the Phigalenſes, having loſt this ancient ſtatue, did not dedicate another ſtatue to the goddeſs, and neglected a great part of the ceremonies pertaining to her feſtivals and ſacrifices, in conſequence of which the land became barren; and on their ſupplicating the Pythian deity, he anſwered them as follows: "Azanian Arcadians, who inhabit Phigalea, the concealed cavern of horſe-delivered Ceres, you are come hither enquiring a remedy for diſtreſsful famine, you who alone are twice Nomades, who alone are fed with ruſtic food. Ceres has deprived you of your food, and ſhe will again compel you to feed on the ſweet beech-tree and acorns, taking from you the gifts of your anceſtors, and your ancient honours; and ſtill more, ſhe will compel you to devour each other, and your own children, unleſs you appeaſe her anger by public libations, and adorn with divine honours the profundities of her cavern." The Phigalenſes, having received this anſwer, venerated Ceres in a more auguſt manner than before, and enquired of Onatas Æginetes, the ſon of Micon, how much money they ſhould give him to make a ſtatue of Ceres for them. Among the Pergamenians there is a brazen Apollo, made by this Onatas, which is admirable in the greateſt degree, both for its magnitude, and the art diſplayed in its fabrication. This man, therefore, finding at that time either a picture, or an imitation of a wooden ſtatue, made this brazen ſtatue for the Phigalenſes; and it is ſaid that he faſhioned the greater part of it agreeably to a viſion in a dream. This ſtatue too was made by him after the irruption of the Medes into Greece. And that this is true, is evident from hence, that

Xerxes came into Europe at the time when Gelon the ſon of Dinomenes tyrannized over the Syracuſans, and the reſt of Sicily; and after the death of Gelon, his brother Hiero ſucceeded to the empire. Hiero too dying before he had dedicated his offerings to Olympian Jupiter, for his equeſtrian victories, his ſon Dinomenes dedicated them inſtead of his father.

Theſe offerings likewiſe were made by Onatas; and there are inſcriptions in Olympia, among which is the following, on the offering of Dinomenes:

Hiero, who conquer'd in thy games auguſt,
Olympian Jove! this gift to thee had vow'd.
Once with the four-yok'd car he gain'd the prize,
But with the vaulting courſer twice; and hence
His ſon Dinomenes devoted here
This gift, in mem'ry of his Syracuſan ſire.

But another of the epigrams is to this effect:

Onatas, Micon's ſon, this ſtatue fram'd,
Who in the iſland of Ægina dwelt.

This Onatas was contemporary with the Athenian Hegias, and the Argive Agelades. I went indeed to Phigalia, principally for the ſake of ſeeing this ſtatue of Ceres; and though I did not ſacrifice to the goddeſs any animals, yet, agreeably to the paternal rites of the inhabitants, I ſacrificed to her planted trees, the fruit of the vine, the wax of bee-hives, and wool; not ſuch wool indeed as is purified for the purpoſe of making garments, but ſuch as was yet full of the ſordes of ſheep. All theſe they place on an altar, which is raiſed before the cavern, and pour upon them oil: and in this manner they ſacrifice both privately and publicly every year. A female prieſteſs preſides over the

the ſacred rites, and together with her the youngeſt of the ſacrificers, whom they call Hierothytæ, and who are three of the citizens. About the cavern there is a grove of oaks, and a cold water aſcends from the earth. But the ſtatue which was made by Onatas neither exiſts at preſent, nor is it known by the multitude of the Phigalenſes whether or not it ever exiſted. An elderly man, however, whom I happened to meet, told me that three ages before his time, a ſtone from the roof of the cavern fell on the ſtatue, and broke it ſo as entirely to deſtroy its ſhape. And indeed even at preſent, that part of the roof is very apparent from whence the ſtone fell.

CHAP. XLIII.

BUT my diſcourſe requires after this, that I ſhould paſs on to Pallantium, and deſcribe whatever it contains worthy of notice, and on what account the emperor Antoninus made it a city inſtead of a village, gave the inhabitants their freedom, and an immunity from paying tribute. They ſay then, that a man whoſe name was Evander was the beſt warrior of all the Arcadians, and that he was the ſon of Mercury and a nymph the daughter of Ladon. This man being ſent into a colony, and leading an army of Arcadians from Pallantium, built a city near the river Tiber. This city is at preſent a part of the Roman empire; but was called Pallantium after the name of an Arcadian town, by Evander and the Arcadians that followed him. But in after times the name was changed, by taking away the letters *l* and *n*. On account therefore of the particulars which we have related, the Pallanti-

enſes received gifts from the emperor Antoninus, who indeed was ſo benevolent towards them, that he never was the voluntary cauſe of the Romans warring on them. Beſides, when the Moors who inhabit the greateſt part of Lybia, and who live according to their own laws, as being Nomades, and who beſides this are ſo much the more powerful in war than the other Scythian nations, becauſe they do not ride to battle in chariots, but on horſeback, both they and their wives;—when theſe people began a war, Antoninus drove them entirely out of their country, and compelled them to fly to the extremities of Libya, to the mountain Atlas, and to the people that dwell near Atlas. But he took from the Brigantians in Britannia a great part of their land, becauſe they had made hoſtile incurſions on the Venuvians who were the allies of the Romans.

Beſides, when the Lycian and Carian cities, and likewiſe Coos and Rhodes were deſtroyed by an earthquake, the emperor Antoninus reſtored them at a prodigious expence, and repeopled them with great alacrity. But the money which he gave both to Grecians and Barbarians, whoſe cities had been ruined by earthquakes, and the magnificent manner in which he adorned Greece, Ionia, and Carthage, have been accurately related by other writers. This emperor too left behind him the following monument of his liberality: It was a law, that thoſe who belonged to cities in ſubjection to the Romans, and who had foreign and Grecian children, ſhould not leave ſuch children their heirs, but ſhould either leave a part of it to the treaſury of the emperor, or to ſome Roman citizens with whom they had no connection. Antoninus however abrogated this law, and permitted them to make their

own

own children their heirs; as he was one who preferred the character of a philanthropiſt, to that of the guardian of a law relative to the acquiſition of wealth. This emperor was called by the Romans *the pious*, becauſe he appeared to venerate a divine nature in the higheſt degree. But, in my opinion, the elder Cyrus deſerved to be called *the father* of mankind. This emperor Antoninus left as his ſucceſſor a ſon of the ſame name, who ſubdued by the power of his arms the Germans, who were the moſt warlike and numerous of all the Barbarians in Europe, together with the nation of the Sauromatians, who had provoked him by their injurious conduct, and by beginning the war.

CHAP. XLIV.

IT is now however time that I ſhould relate what remains of the Arcadian affairs. There is a road then from Megalopolis to Pallantium and Tegea, which leads to that place which is called *the Bank*, or *Cauſeway*. Along this road there is a place which is denominated Ladocea, from Ladocus the ſon of Echemus. Formerly the city Hæmoniæ ſtood next to theſe, which was built by Hæmon the ſon of Lycaon. And even at preſent there is a place which is called Hæmoniæ. After Hæmoniæ, on the right hand of the road, among other remains of the city Oreſthaſius there are columns of a temple of Diana, who was called *the prieſteſs*. But as you proceed in a ſtraight line from Hæmoniæ, you will firſt of all arrive at Aphrodiſium, and afterwards at Athenæum. On the left hand of this road

there is a temple of Minerva, which contains a ſtone ſtatue. At the diſtance of about twenty ſtadia from Athenæum there are ruins of Aſea. There is a hill here which was formerly a tower; and the veſtiges of its walls remain even now. But at about the diſtance of five ſtadia from Aſea, and not far from the Alpheus, is the fountain of the Eurotas. Near the fountain too of the Alpheus there is a temple of the Mother of the Gods, which is without a roof; and in the ſame place there are two lions of ſtone. The water of the Eurotas mingles itſelf with that of the Alpheus, and both theſe rivers flow together to the diſtance of about twenty ſtadia: but falling in this place into a chaſm, the Eurotas riſes again in the country of the Lacedæmonians, but the Alpheus in the fountains of Megalopolis.

But there is an aſcent from Aſea to the mountain Boreum, upon the ſummit of which there are veſtiges of a temple. Ulyſſes, when he returned from Troy, is ſaid to have raiſed this temple to Minerva the Saviour. And in that place which they call *the Cauſeway*, the boundaries between the Megalopolitans, Tegeatæ, and Pallantienſes are contained. As you turn likewiſe to the left hand from the Cauſeway, you will arrive at the Pallantic plain. But in Pallantium there is a temple, and there are ſtone ſtatues in it of Pallas and Evander. There is alſo a temple of Proſerpine and Ceres: and not far from hence there is a ſtatue of Polybius. But on the ſummit of that hill which is above the city, and which in former times they uſed for a tower, there is yet a temple of the gods, who are called *Pure*. By theſe gods they ſwear in things of the greateſt moment. And they are either ignorant of the names of theſe gods, or elſe, knowing them, they are unwilling

willing to indicate them. It may however be inferred, that they are called *Pure*, becauſe Pallas did not ſacrifice to them in the ſame manner as his father ſacrificed to Lycæan Jupiter. On the right hand of the Cauſeway is the Manthuric plain, which is in the boundaries of the Tegeatæ, and is about fifty ſtadia diſtant from Tegea. On the right hand too of this road there is a mountain of no great magnitude, which is called Creſius, and in which there is a temple of Aphneus. For, according to the Tegeatæ, Mars had connection with Aerope the daughter of Cepheus, and the grand-daughter of Aleus. And Aerope indeed died in child-bed; but the boy of which ſhe was delivered clung to his dead mother, and drew from her breaſts milk in abundance. This circumſtance happened by the will of Mars; and on account of it they called the god Aphneus; but the name of the boy was, they ſay, Aeropus. But near the road to Tegea there is a fountain called Leuconia from Leucone, who is ſaid to have been the daughter of Aphidas: and not far from the city of the Tegeatæ there is a ſepulchre.

CHAP. XLV.

THE Tegeatæ indeed ſay, that this region was alone denominated from Tegeatas the ſon of Lycaon, and that the inhabitants dwelt in ſeparate towns, viz. the Gareatæ, Phylacenſes, Caphyates, Corythenſes, Potachides, Manthurenſes, and Echeuethenſes. They add farther, that while Aphidas reigned, the Aphidantes formed the ninth people who inhabited a ſeparate town. Aleus however built

built the city which remains at preſent. The Tegeatæ, too, participated in common the glory of the Arcadians in the war againſt Troy, in the Perſian war, and in the engagement between the Dipœenſes and the Lacedæmonians. But the renown peculiar to the Tegeatæ alone conſiſted in this, that Ancæus the ſon of Lycurgus, though he was wounded, ſuſtained the fury of the Calydonian boar, and Atalanta was the firſt that pierced this boar with her arrows, and on this account received as the reward of her valour the head and ſkin of the boar. But when the ſons of Hercules returned to Peloponneſus, Echemus the ſon of Aeropus, and who belonged to the Tegeatæ, engaged alone with Hyllus, and vanquiſhed him in fight. The Tegeatæ, too, the firſt of the Arcadians, fought with and conquered the Lacedæmonians, and made a great number of them priſoners. But Aleus built the ancient temple of Minerva for the Tegeatæ: and ſome time after they built a new temple to the goddeſs, large, and worthy of being inſpected. For the former temple was deſtroyed by fire, when Diophantus was the Athenian archon, and in the year which followed the ninety-ſixth Olympiad, in which the Elean Eupolemus was victorious in the ſtadium. But the temple which remains at preſent far ſurpaſſes all the temples in Peloponneſus, both for its conſtruction and magnitude.

The firſt ornament of this temple is a triple ſeries of columns; the firſt of which are of the Doric order; the ſecond of the Corinthian; and the third without the temple are of the Ionic order. The architect of this temple is ſaid to have been the Parian Scopas, who made ſtatues for many parts of ancient Greece, and for places about Ionia and Caria. On the front part of the roof, the hunt-

ing of the Calydonian boar is repreſented. The boar occupies the middle part: and on one ſide Atalanta, Meleager, Theſeus, Telamon, Peleus, Pollux, and Iolaus who was the companion of Hercules in moſt of his labours, ſtand; and beſides theſe the ſons of Theſteus, and the brothers of Althæa, Prothous, and Cometes: but on the other ſide Ancæus is repreſented wounded, and lifting his axe, and Epochus ſupporting him. Near him ſtand Caſtor, Amphiaraus the ſon of Oicles, and Hippothous the ſon of Cercyon, the grandſon of Agamedes, and the great grandſon of Stymphalus. The laſt perſon that is repreſented is Pirithous. But in the back part of the roof, the ſingle combat of Telephus and Achilles in the plains of Caicus is repreſented.

CHAP. XLVI.

BUT the Roman emperor Auguſtus carried away with him the ancient ſtatue of Minerva Alea, and the teeth of the Calydonian boar, when he conquered Anthony and his allies, among whom were all the Arcadians, except the Mantinenſes. It appears, however, that Auguſtus was not the firſt who took from the vanquiſhed things dedicated to the gods; for this was uſual with conquerors from a very early period. Thus when Troy was taken, and the Greeks divided the ſpoil amongſt themſelves, Sthenelus the ſon of Capaneus obtained a wooden ſtatue of Hercean Jupiter: and many ages after, when the Dorienſes migrated into Sicily, Antiphemus who built Gela, having plundered Omphace, a ſmall city of the Sicanians, took

took away with him to Gela a ſtatue made by Dædalus. We know, too, that Xerxes the ſon of Darius, and king of the Perſians, beſides the ornaments which he carried away from the city of the Athenians, took from Brauron the ſtatue of Brauronian Diana: and the ſame perſon, accuſing the Mileſians of deſignedly and at the ſame time baſely engaging with the Athenians in a naval battle, took from them a brazen Apollo which was among the Branchidæ; and which many years after Seleucus ſent back again to the Mileſians. So again among the Argives at the preſent time, the wooden ſtatues which were taken from Tiryntha are replaced in the temples of Juno and Eleus Apollo. The Cyziceni, too, when they conquered the Proconneſians, and compelled them to dwell in their country, carried away from Proconneſus the ſtatue of the mother Dindymene. This ſtatue was made of gold except the face, which was faſhioned from the teeth of river horſes inſtead of ivory. Auguſtus, therefore, did no more than what both Grecks and Barbarians had done long before him. But the Romans have placed the ſtatue of Minerva Alea in the entrance of the forum which was raiſed by Auguſtus. This ſtatue is entirely made of ivory, and was produced by the art of Endius. Thoſe, too, to whoſe care theſe curioſities are committed, ſay that one of the boar's teeth is broken off. But the other ſtatue is dedicated in the temple of Bacchus, which ſtands in the gardens of Cæſar; and its circumference does not exceed the length of a hand.

CHAP.

CHAP. XLVII.

BUT the ſtatue which is at preſent in Tegea, was brought from a town of the Manthurienſes who worſhip a goddeſs called Hippia, becauſe in the battle of the gods againſt the giants ſhe attacked Enceladus in a two-yoked car. However, this goddeſs is univerſally called Alea by the other Greeks, and by the Peloponneſians. On one ſide of this ſtatue of Minerva Alea Æſculapius ſtands, and on the other Hygia, of Pentelican ſtone, and the works of the Parian Scopas. In the temple there are offerings which deſerve to be mentioned: for there is the ſkin of the Calydonian boar, which is now rotten through length of time, and entirely bare of briſtles. Thoſe fetters too are ſuſpended here, except ſuch as have been deſtroyed by time, with which the Lacedæmonian captives being bound, dug the plain for the Tegeatæ. It likewiſe contains the ſacred bed of Minerva, and an image of the goddeſs ſimilar to a picture: and beſides this, the ſhield of a Tegean woman, whoſe name was *Chera*, or *the widow*. Of this woman we ſhall afterwards make mention. A girl acts as prieſteſs to Minerva. How long ſhe preſerves her virginity I cannot tell; but ſhe abdicates the ſacerdotal office before ſhe arrives at the age of puberty. They ſay, that the altar was made for the goddeſs by Melampos the ſon of Amythaon. On the altar Rhea is carved, and the nymph Oenoe holding an infant Jupiter: and four nymphs ſtand on each ſide of her, viz. on one ſide Glauce, Neda, Thiſoa, and Anthracia; and on the other, Ida, Agno, Alcinoe, and

Phrixa. There are ſtatues here too of the Muſes and Mnemoſyne.

Not far from this temple there is a heap of earth, upon which they celebrate certain games, called Alaia from Minerva Alea, and Alotia, becauſe they took many of the Lacedæmonians alive in the battle. But in that part of the temple which is towards the north there is a fountain; near which they ſay Auge was raviſhed by Hercules. This account however of the affair differs from that given by Hecatæus. At the diſtance of about three ſtadia from this fountain there is a temple of Hermes Æpytus. The Tegeatæ too have another temple of Minerva Poliatis. A prieſt enters into this once every year. They call it *the temple of defence*, and ſay that Minerva, as a gift to Cepheus the ſon of Aleus, cauſed Tegea to remain for ever unconquered, and that ſhe preſented him, as the means of preſerving the city, with hair cut off from the head of Meduſa. But of Diana *Hegemone*, or *the leader*, they report as follows: Ariſtomelidas tyrannized over the Orchomenians in Arcadia. He having gained by ſome means or other a Tegean virgin, committed her to the care of one Chronius: but the virgin, before ſhe was brought to the tyrant, ſlew herſelf through fear and ſhame. Diana after this excited Chronius by noctural viſions to deſtroy Ariſtomelidas; which having accompliſhed, he fled to Tegea, and raiſed a temple to Diana.

CHAP.

CHAP. XLVIII.

IN the forum, which is for the moſt part in the form of a tile, there is a temple of Venus which is called THE TEMPLE IN A TILE, and a ſtatue of ſtone. There are two pillars here with ſtatues on them. On the one, ſtand Antiphanes, Crœſus, Tyronidas, and Pyrias, who gave laws to the Tegeatæ, and on this account were thus honoured by them. But on the other pillar Iaſius ſtands, in his left hand holding a horſe, and in his right a branch of a palm-tree. They ſay, that Iaſius conquered with the horſe in Olympia, at that time in which the Theban Hercules inſtituted the Olympic games. But on what account the victor in Olympia came to be crowned with the leaves of the wild olive, has been explained by me in my account of the Elean affairs; and it will be ſhewn by me hereafter, why they are crowned in Delphos with laurel. They think proper in Iſthmus to crown the conquerors with pine-leaves, and in Nemea with parſley, on account of what happened to Palæmon and Archemoras. A crown of palm indeed is given in moſt games; and every where the victors hold a branch of palm in their right hands. And this took place on the following account: They ſay that Theſeus, when he returned from Crete to Delos, inſtituted games in honour of Apollo, and crowned the victors with palm. And, indeed, Homer mentions the Delian palm in the Odyſſey, where he repreſents Ulyſſes as imploring the aſſiſtance of the daughter of Alcinous. In the forum too of the Tegeatæ there is a ſtatue of Mars, which

is

is carved on a pillar, and which they call *Gunaikothoias*. For during the Lacedæmonian war, when Charillus king of the Lacedæmonians marched againſt the Arcadians, the women took up arms, and ſtationed themſelves under that hill, which at preſent they call *the Guardian*. But when the armies came to engage, and the men on each ſide gave many illuſtrious ſpecimens of valour, the women ruſhed from their retreat, and cauſed the Lacedæmonians to fly. A woman, however, named Marpeſſa ſurpaſſed all the reſt in valour: and this woman was ſurnamed *the widow*.

They ſay that Charillus was taken in this engagement; and that being diſmiſſed without any ranſom, and ſwearing to the Tegeatæ, that he would never more lead an army againſt them, he afterwards violated his oath. But the women after this engagement ſacrificed for this victory to Mars ſeparate from the men, and would not ſuffer the men to partake of the victims which they offered: and from this circumſtance Mars was denominated *Gunaikothoias*. There is alſo an altar raiſed here to Jupiter *the perfect*, and a quandrangular ſtatue. For the Arcadians appear to me to be particularly pleaſed with the ſquare figure. In the ſame forum too there are ſepulchres of Tegeatas the ſon of Lycaon, and of his wife Mæra, who they ſay was the daughter of Atlas, and who is mentioned by Homer in that part of the Odyſſey, where Ulyſſes relates to Alcinous the particulars reſpecting the way to Hades, and the ſouls which he beheld there. But the Tegeatæ call Lucina (for they have a temple and ſtatue of her in the forum) ON THE KNEES; becauſe when Aleus delivered his daughter to Nauplius, he commanded thoſe who led her away to throw her into the ſea: but as they were leading

leading her along, ſhe fell *on her knees*, and was delivered of a ſon in the very place in which the temple of Lucina ſtands. This account of the affair, however, differs from their relation who ſay, that Auge was delivered without her father knowing any thing of the matter, and that ſhe concealed Telephus in the mountain Parthenion, who was ſuckled there by a hind. And this is the account given by the Tegeatæ. Near the temple of Lucina there is an altar ſacred to Earth; and not far from it there are two pillars of white ſtone. On one of theſe there is a ſtatue of Polybius the ſon of Lycortas; and on the other of Elatus, who was one of the ſons of Arcas.

CHAP. XLIX.

NOT far from the forum there is a theatre, together with the baſes of brazen ſtatues; for the ſtatues no longer exiſt. There is an elegy on one of theſe baſes, which ſignifies that the ſtatue which ſtood on it was that of Philopœmen. The Greeks preſerve the memory of this man in the higheſt degree, both for the ſake of the advice which he gave them, and his bold undertakings. As to the dignity of his origin, his father was Craugis a Megalopolitan, who was not inferior in rank to any of that city. But Craugis dying while Philopœmen was yet a child, Cleander the Mantinean took care of his education. This Cleander, flying from Mantinea, became an inhabitant of Megalopolis, and uſed the houſe of Craugis in thoſe calamitous times, as if it had been his father's houſe. Philopœmen, among other preceptors, had Megalophanes

and Ecdelus, who, they ſay, were the diſciples of Arceſilaus. Philopœmen, too, in the magnitude and ſtrength of his body, was not inferior to any one; but the form of his face was bad. He deſpiſed all conteſts where crowns were the reward of victory; applied himſelf to the cultivation of the land which he poſſeſſed; and was averſe to the hunting of wild beaſts. The works of the illuſtrious Grecian ſophiſts are ſaid to have been read by him, together with ſuch as treated on war, or contained any thing pertaining to the art of commanding an army. He imitated too in all his actions the counſels and conduct of Epaminondas, but he was not able to equal him in every reſpect. For Epaminondas had a beautiful ſoul, and was gentle in the higheſt degree; but Philopœmen was given to anger. But when Megalopolis was beſieged by Cleomenes, Philopœmen was not at all alarmed at the unexpected calamity, but brought with ſafety into Meſſene two thirds of the men, that were in the flower of their age, together with the women and children; for at that time the Meſſenians were the friends and allies of the Arcadians.

When, therefore, the Spartan king exhorted a great part of the exiles to return to their country on certain conditions (becauſe he now repented of his cruelty to the Megalopolitans), Philopœmen perſuaded all the citizens in common to recover their country by force of arms, rather than by a forming a league with Cleomenes. A battle therefore enſued in Sellaſia, between the Spartans led by Cleomenes, and the Achaians and Arcadians from all their cities, together with an army brought by Antigonus from Macedonia. In this engagement Philopœmen commanded the horſe; but when he ſaw that the ſtrength of the battle

battle consisted in the foot, he voluntarily fought on foot; and while he was thus valiantly fighting in heavy armour, was wounded in both his thighs. In consequence of this being prevented from acting with his usual vigour, he inclined his knees, and forced himself to move forward, till the spear was broken by the motion of his feet. After this, when the Lacedæmonians and Cleomenes were vanquished, he was carried to his camp, and the body of the spear was extracted from one of his thighs, and the head of it from the other. But Antigonus, as soon as he was acquainted with the daring courage of Philopœmen, earnestly endeavoured to take him with him into Macedonia. Philopœmen, however, rejected the solicitations of Antigonus, passed over into Crete, which was at that time engaged in a civil war, and led their mercenary troops. After this he returned to Megalopolis, and had the command given him of the Achaian horse. Here, by his conduct, he rendered the horse which he commanded, the best of all the Achaian and other horse, that were in the same expedition. When the Ætolians, too, in the battle at the river Larisus, assisted the Eleans on account of their alliance to them, Philopœmen first of all slew with his own hand Damophantus, the general of the enemy's horse, and afterwards vanquished the Ætolian and Elean horse.

CHAP. L.

In consequence, therefore, of the Achaians looking to Philopœmen, and acting in every respect agreeable to his directions, he changed the armour of the foot under his com-

command. For previous to this they uſed ſmall ſpears, and more oblong ſhields, like the *Celtic thureoi*, or the Perſian *gerra*; but he perſuaded them to cover their bodies with coats of mail, and their legs with greaves, and to uſe Argolic ſhields, and large ſpears. Beſides, when Machanidas tyrannized in Lacedæmon, and the Spartans, led by him, began a new war with the Achaians, Philopœmen was choſen the general of the Achaians. A battle therefore enſuing near Mantinea, the light armed troops of the Lacedæmonians vanquiſhed the light armed forces of the Achaians, and Machanidas purſued them as they fled. But here Philopœmen with his phalanx, drove back the heavy armed foot of the Lacedæmonians, and meeting with Machanidas as he was returning from his purſuit of the Achaians, ſlew him. The Lacedæmonians however in being vanquiſhed, were more fortunate than if they had been victorious; for they were freed from ſubjection to a tyrant. Not long after this, when the Argives celebrated their Nemean games, Philopœmen happened to be preſent during the contention of the harpers. And then Pylades the Megalopolitan, who was the moſt renowned of the harpers, and who had borne away the Pythian palm, recited the following line out of thoſe verſes of Timotheus the Mileſian, which are called Perſæ:

"Freedom's great ornament to Greece he gave."

But all the Greeks when he recited this verſe caſt their eyes on Philopœmen, and by a prodigious clapping of their hands, ſignified that the verſe alone referred to him. I am informed that a ſimilar circumſtance happened to Themiſtocles in Olympia: for when he entered into the theatre all the ſpectators roſe up. But Philip the ſon

of

of Demetrius and king of the Macedonians, who deſtroyed the Sicyonian Aratus by poiſon, ſent certain perſons to Megalopolis, for the purpoſe of ſlaying Philopœmen. Theſe however failing in their deſign, Philip procured himſelf the hatred of all Greece.

But when the Thebans had vanquiſhed in battle the Megarenſes, and had almoſt taken the Megaric walls, the conſternation of the citizens was diſſipated by the arrival of Philopœmen, and their enemies were ſo much terrified that they immediately abandoned their enterprize, and led back their army. In Lacedæmon, however, another tryant Nabis aroſe, who moleſted the Meſſenians the firſt of all the Peloponneſians by his hoſtile incurſions; and unexpectedly attacking them by night, he took all the city except the tower. But Philopœmen advancing with an army to the aſſiſtance of the Meſſenians on the following day, Nabis abandoned Meſſene on certain conditions. Philopœmen, too, when the time of his command was expired, and new commanders were choſen by the Achaians, again paſſed over into Crete, in order to aſſiſt the Gortynians in their war. But the Arcadians being offended with his journey to Crete, he returned from thence, at the very time in which the Romans took up arms againſt Nabis; and the Romans preparing a fleet for this purpoſe, Philopœmen, through his alacrity in warlike concerns, was deſirous of engaging in this expedition. However, as he was entirely ignorant of naval affairs, he aſcended into a leaky three-oared galley. As ſoon as this was perceived by the Romans and their allies, they recollected thoſe verſes of Homer in his catalogue of the ſhips, in which he repreſents the Arcadians as ignorant of navigation. A few days after this naval battle, Philopœmen, and the

forces that were under his command, taking advantage of a very dark night, attacked and burnt the camps of the Lacedæmonians at Gythium. But here Nabis circumvented Philopœmen and his forces in an unfavourable ſituation. Theſe forces of Philopœmen were good warriors, but were not many in number. Philopœmen upon this changed the order of his troops as they were retreating, and quickly gained a ſituation more favourable than that of the enemy. In conſequence of this, Nabis being vanquiſhed, and many of the Lacedæmonians ſlain on that night, the reputation of Philopœmen was increaſed among the Greeks. After this Nabis made a league with the Romans for a certain time; but before this time was expired, he was ſlain by a Calydonian, who came to him under a pretext of aſſiſting him in his wars (for he had been ſuborned by the Ætolians), but proved himſelf in reality to be his enemy.

CHAP. LI.

BUT Philopœmen making an irruption into Sparta, compelled the Lacedæmonians to join themſelves to the council of the Achaians. And not long after this Titus Flaminius, who was the general of the Romans in the war againſt the Greeks, and Diophanes the Megalopolitan, and the ſon of Diæus, being choſen generals of the Achaian forces, marched with an army againſt the Lacedæmonians, whom they accuſed of engaging in new attempts prejudicial to the Romans. But Philopœmen, though he was then but a private man, took care to ſhut the gates againſt

the enemy. The Lacedæmonians, therefore, on account of this action, and for his ſucceſsful valour againſt both their tyrants, gave him the houſe of Nabis, which was worth more than one hundred talents. Philopœmen, however, deſpiſed the wealthy preſent, and exhorted the Lacedæmonians to conciliate to themſelves the friendſhip of the moſt powerful perſon of the Achaic council by gifts, inſtead of endeavouring to purchaſe his eſteem. They ſay, that the perſon he alluded to in this ſpeech was Timolaus. But when he was again choſen as general by the Achaians, and the Lacedæmonians were at that time involved in a civil war, he expelled from Peloponneſus three hundred perſons, who were the principal authors of the ſedition, and ſold about three thouſand of the Hilotes. Beſides this, he demoliſhed the wall of Sparta, and forbade the youth thoſe exerciſes, in which they employed themſelves agreeable to the laws of Lycurgus; and ordered the Achaian youth to engage in them. The Romans, however, afterwards reſtored to the Spartan youth their accuſtomed exerciſes. But when Manilius and the Romans under his command vanquiſhed at the Thermopylæ Antiochus, the grandſon of Seleucus, who was called Nicator, and Ariſtænus the Megalopolitan exhorted the Achaians to comply in every reſpect with the orders of the Romans, without the leaſt oppoſition—then Philopœmen beheld Ariſtænus with an angry countenance, and told him that he haſtened the fate of Greece.

Manilius after this endeavoured to bring back the exiled Lacedæmonians, but was oppoſed in this attempt by Philopœmen: but after his departure Philopœmen permitted the exiles to return to Sparta. Philopœmen, however, ſuffered the juſt puniſhment of his too great contempt

of others. For when he was chosen by the Achaians the eighth time general of their forces, he reproached one Lycortas, a man by no means obscure, for suffering himself to be taken alive by the enemy; and, as there was then a disagreement between the Messenians and Achaians, Philopœmen sent Lycortas with an army to depopulate the land of the Messenians. The third day after this Philopœmen, though he was seized with a violent fever, and was now eighty years of age, hastened to join himself to Lycortas. He followed Lycortas therefore with about sixty horse, and light-armed foot. Lycortas, however, and his forces, who had neither accomplished any thing great against the Messenians, nor sustained themselves any loss, returned safe home: but Philopœmen being wounded in the head in the engagement, and falling from his horse, was taken by the Messenians alive, and brought to Messene. Here an assembly being immediately called, there was a great diversity of opinions respecting the sentence which ought to be passed on Philopœmen. But Dinocrates, and the most wealthy of the Messenians, were of opinion, that he should be put to death. The common people, however, contended with the utmost eagerness for his safety, calling him by epithets, even more illustrious than that of *the father of Greece*. But Dinocrates, contrary to the will of the Messenians, destroyed him by poison. Lycortas, however, not long after collecting together a band of Arcadians and Achaians, the common people of the Messenians immediately surrendered themselves to the Arcadians, and punished all those that had been the authors of Philopœmen's death, except Dinocrates, who slew himself: and the Arcadians carried the bones of Philopœmen to Megalopolis.

CHAP. LII.

PHILOPŒMEN, indeed, may be called the laſt of the Greeks. For Miltiades the ſon of Cimon, by vanquiſhing the Barbarians at Marathon, and leading an army againſt the Medes, was the firſt, and Philopœmen the ſon of Craugis was the laſt, that benefited Greece in common. But thoſe, who prior to Miltiades, gave illuſtrious ſpecimens of valour, were Codrus the ſon of Melanthus, the Spartan Polydorus, the Meſſenian Ariſtomenes, and whoever elſe deſerves to rank among theſe. However, each of theſe preſerved his own country, but not one of them appears to have been the ſaviour of all Greece. After Miltiades, Leonidas the ſon of Anaxandrides, and Themiſtocles the ſon of Neocles, drove Xerxes out of Greece; the latter in two naval battles, and the former in the engagement at Thermopylæ. But with reſpect to Ariſtides the ſon of Lyſimachus, and Pauſanias the ſon of Cleombrotus, who commanded the Greeks at Platæa, the latter of theſe cannot be called the benefactor of Greece, on account of his betraying the Greeks; nor yet the former, becauſe through his means the Grecian iſlands came to be under contribution, though before his time all Greece was exempt from paying tribute. Xanthippus the ſon of Ariphron deſtroyed the fleet of the Medes, when Leotychides reigned over the Spartans; and Cimon accompliſhed many things for the Greeks, and ſuch as deſerve to be emulated. But all thoſe who had command in the Peloponneſian war againſt the Athenians, and particularly the moſt illuſtrious of theſe, may be called the parricides and inundators of Greece.

Indeed,

Indeed, when Greece was in a very afflicted condition, Conon the ſon of Timotheus, and Epaminondas the ſon of Polymnis, reſtored it to ſome degree of vigour; the former by expelling the guards from the iſlands and places near the ſea, which Harmoſtas and the Decurions had eſtabliſhed; and the latter by driving them from cities remote from the ſea. But Epaminondas rendered Greece more illuſtrious by the acceſſion of two cities by no means obſcure, viz. Meſſene and the Arcadian Megalopolis. Leoſthenes, too, and Aratus, may be ranked among the benefactors of all Greece. For Leoſthenes brought ſafe into Greece in ſhips about fifty thouſand mercenary ſoldiers, who paid tribute to the Perſians, and this even contrary to the will of Alexander. And the benefits which Greece obtained through Aratus may be known from my account of the Sicyonian affairs. But there is the following epigram in Tegea upon Philopœmen:

To the Arcadian Philopœmen, fam'd
Through Greece, for virtue, and for warlike ſkill,
Who by his untam'd ſtrength, and wiſe advice
Accompliſh'd many deeds of high renown,
Sparta two trophies for his valour rais'd,
Which freed her from two tyrants' galling yoke.
And Tegea, which blameleſs freedom gain'd
Through Craugis' mighty ſon, his ſtatue here has fix'd.

CHAP. LIII.

THE Tegeatæ, too, ſay that they dedicated a ſtatue to Apollo Agyieus on the following account: Apollo and Diana, ſay they, puniſhed in every region, thoſe who paid no reſpect to Latona, during her wanderings when ſhe

was

was pregnant with them. When, therefore, theſe divinities came into the land of the Tegeatæ, Scephrus the ſon of Tegeates diſcourſed in ſecret with Apollo. But Limon, who was one of the ſons of Tegeates, began to ſuſpect that this ſecret conference was nothing more than an accuſation of his conduct. In conſequence of this he attacked and ſlew his brother: but being pierced with the arrows of Diana, he ſuffered the juſt puniſhment of the murder which he had committed. Tegeates, however, and Mæra, immediately ſacrificed to Apollo and Diana: but a ſevere famine afterwards enſuing, an oracle was given to them from Delphos, commanding them to bewail Scephrus. Hence, in the feſtival of Apollo Agyieus, they perform certain ceremonies in honour of Scephrus, and the prieſteſs of Diana purſues a certain perſon, ſo as to imitate Diana taking vengeance on Limon. They ſay, too, that Cydon, Catreus, Archidius, and Gortys, who were the children of Tegeates, voluntarily migrated from theſe places into Crete, Cydonia, Archidion, and Gortyn; and that the cities Cydonia, Gortyn, and Catrea, were denominated from them. The Cretans, however, do not agree with this account of the Tegeatæ, but aſſert that Cydon was the ſon of Mercury and Acacallis the daughter of Minos; but that Catreus was the ſon of Minos, and Gortys of Rhadamanthus. Homer, indeed, in the diſcourſe between Proteus and Menelaus, ſays that Menelaus would arrive in the Elyſian fields, where Rhadamanthus before this had fixed his reſidence. But Cinæthon ſays in his verſes, that Rhadamanthus was the ſon of Vulcan, Vulcan of Talus, and Talus of Cres. The writings of the Greeks, however, differ in moſt things, and particularly in what relates to genealogy.

But

But among the Tegeatæ there are four ſtatues of Agyieus, each of which was dedicated by a ſeparate tribe; and the names of theſe tribes were Clareotis, Hippothoitis, Apolloneatis, Athaneatis. Theſe tribes were thus denominated from the lot reſpecting the country, which Arcas propoſed to his ſons, and at the ſame time from Hippothous the ſon of Cercyon. There is likewiſe a temple in Tegea of Ceres and Proſerpine, whom they call *fruit-bearing* goddeſſes. Near this there is a temple of Paphian Venus, which was dedicated by Laodice, whoſe father as I have before obſerved was Agapenor, who led the Arcadians againſt Troy, and who dwelt in Paphos. Not far from hence there are two temples of Bacchus, an altar of Proſerpine, and a temple of Apollo with a golden image of the god. Theſe were made by Chiriſophus the Cretan, whoſe age and maſter I am unacquainted with. The long ſtay indeed of Dædalus with Minos at Gnoſſus, rendered the Cretans renowned for the fabrication of ſtatues. But near Apollo there is a ſtone ſtatue of Chiriſophus. The Tegeatæ too have a temple, which they call the common Veſta of the Arcadians. Here there is a ſtatue of Hercules. The ſtatue has a wound in the thigh, which happened from the firſt conteſt of Hercules with the ſons of Hippocoon. But the more elevated part of the country, in which the Tegeatæ have many altars, is called the place of Jupiter Clarios. It is evident, that this appellation was given to the god from the allotment of the ſons of Arcas. Every year the Tegeatæ celebrate a feſtival in this place: and they ſay, that the Lacedæmonians once led an army againſt them while they were celebrating this feſtival; that the god ſnowed upon the enemy, who, through the cold, together with their armour, became greatly

greatly fatigued; and that they ſecretly kindled a fire, and being by this means freed from the cold, attacked and conquered the enemy. I likewiſe ſaw in Tegea the houſe of Aleus, the ſepulchre of Echemus, and a repreſentation on a pillar of the combat of Echemus with Hyllus. As you proceed from Tegea towards the Laconic land, you will ſee on the left hand of the road an altar of Pan, and an altar of Lycean Jupiter. The foundations too of the temples of theſe gods yet remain. Theſe altars are about two ſtadia diſtant from the walls. Proceeding from hence, at the diſtance of ſeven ſtadia, there is a temple of Diana Limnatis, and in it a ſtatue of ebony. This ſtatue is fabricated after that manner which the Greeks call *Aeginaios*. At the diſtance of ten ſtadia from hence there are ruins of a temple of Diana Cnateatis, and of Aleus.

CHAP. LIV.

THE river Alpheus forms the boundaries between the Lacedæmonians and Tegeatæ. This water commences from Phylace; and not far from hence another ſtream falls into the Alpheus, from fountains which, though not large, are numerous: and on this account the place is called *Sumbola*, or *the confluence*. But the Alpheus appears to poſſeſs ſomething different from other rivers; for it often hides itſelf in the earth, and again riſes out of it. Thus it flows from Phylace and Sumbola, and merges itſelf in the Tegeatic land. Aſcending from hence in Aſæa, and mingling itſelf with the water of Eurotas, it falls a ſecond time into the earth, emerges from hence, in that place which the Arcadians call the fountains, and running through the Piſæan

Piſæan and Olympian plains, pours itſelf into the ſea above Cyllene, which is a haven of the Eleans. Nor can the agitation of the Adriatic ſea reſtrain its courſe: for running through this mighty and violent ſea, it mingles itſelf with the water of Arethuſa in Ortygia a Syracuſan iſland, retaining its ancient name Alpheus. In the ſtraight road too to Thyrea, and thoſe villages which belong to Thyreatis, there was a ſepulchre of Oreſtes the ſon of Agamemnon, which deſerves to be mentioned: and the Tegeatæ ſay, that his bones were taken from hence by a Spartan. At preſent however there is no ſepulchre of Oreſtes within the gates. The river Garates flows along this road, which, when you have croſſed, and have proceeded to the diſtance of about ten ſtadia, you will arrive at a temple of Pan, and a grove near it, which is ſacred to the god. But the road to Argos from Tegea is very well adapted for carriages, and is a very public road. In this road there are, firſt a temple and ſtatue of Æſculapius; and after theſe, on turning to the left hand, and proceeding to the diſtance of about one ſtadium, you will ſee a temple of Pythian Apollo, the whole of which however is nothing but ruins. Along the ſtraight road there are many oaks; and in a grove of oaks there is a temple of Ceres *the helmet-bearer*. Near this there is a temple of Bacchus *the myſtic*. From this the mountain Parthenius commences; in which there is a ſacred grove of Telephus. They ſay that Telephus, when a child, was nouriſhed here by a hind. At a little diſtance from hence there is a temple of Pan. They ſay, that Pan met Philippides in this place, and ſaid to him what the Athenians relate as well as the Tegeatæ. The mountain Parthenius contains tortoiſes, adapted in the higheſt degree to the formation

mation of lyres. The inhabitants, however, are afraid to catch theſe animals, and will not ſuffer them to be taken by ſtrangers, becauſe they conſider them as ſacred to Pan. When you have aſcended to the ſummit of this mountain, you will ſee in the cultivated plains the boundaries between the Tegeatæ and Argives, juſt as in the parts about Hyſia in Argolis. Such, therefore, are the parts of Peloponneſus, the cities in thoſe parts, and the particulars in each city which are moſt worthy of commemoration.

END OF THE SECOND VOLUME.

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